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MADRAS DISTRICT GAZETTEERS.

TANJORE.

VOLUME I.

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MADRAS DISTRICT GAZETTEERS

TANJORE

BY

F. R. HEMINGWAY, I.C.S.,

EDITED BY W. FRANCIS, I.C.S.

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PREFACE.

THIS Gazetteer of the Tanjore district has been prepared on a plan prescribed by Government according to which statistics have been relegated as far as possible to a separate Appendix which is to be decennially revised. Under orders, the Arantángi division, which it is intended to separate from the district, has been excluded from consideration.

The original 'District Manual,' written by Díwán Bahádur T. Venkasvami Rao, was published in 1883. I desire to express my great obligations to that elaborate and accurate volume, which has been of very great service.

I have gratefully to acknowledge help from many quarters. The account of the early history is based almost entirely on information supplied by Rai Bahádur V. Venkayya, M.A., the Government Epigraphist, whose kindness in reading and correcting my drafts and answering my questions I cannot too warmly acknowledge. The district officials have all given me their ready and cordial assistance, and so have many European and Indian residents of the district. In particular I desire to gratefully acknowledge the help I have received from the Rev. W. H. Blake, Mr. A. L. Morin, Mr. K. S. Srinivasa Pillai, Mr. T. M. Nallasvami Nayudu, Mr. C. T. H. Johnson, I.C.S., Mr. A. Banerji, I.C.S., Lt.-Col. Hakim, I.M.S., Mr. C. N. Subrahmanya Aiyar, Mr. H. S. Duncan, the Rev. A. H. Davey, Mr. B. W. B. T. Flemyng, Mr. F. Cardozo and Mr. F. D. P. Oldfield, I.C.S. All these gentlemen have generously placed at my disposal their personal experience as well as the records of their offices, and have materially assisted me in writing the Gazetteer. I must thank the Collector, Mr. R. F. Grimley,

I.C.S., for placing his records at my disposal, and his Personal Assistant, Mr. M. Arumugam Pillai, for the most constant and generous help in every way. I have also to thank Mr. E. Thurston, Mr. H. Moberly, I.C.S., Mr. C. Benson, Mr. A. Krishnaswami Aiyangar and Mr. L. Davidson, I.C.S., for reading the proofs and for many valuable suggestions.

F. R. H.

PLAN OF CONTENTS.

CHAPTER		PAGES
I.	PHYSICAL DESCRIPTION	1–12
II.	POLITICAL HISTORY	13–53
III.	THE PEOPLE	54–90
IV.	AGRICULTURE AND IRRIGATION	91–113
V.	FORESTS	114–115
VI.	OCCUPATIONS AND TRADE	116–136
VII.	MEANS OF COMMUNICATION	137–145
VIII.	RAINFALL AND SEASONS	146–153
IX.	PUBLIC HEALTH	154–159
X.	EDUCATION	160–166
XI.	LAND REVENUE ADMINISTRATION	167–194
XII.	SALT, ABKÁRI AND MISCELLANEOUS REVENUE	195–201
XIII.	ADMINISTRATION OF JUSTICE	202–209
XIV.	LOCAL SELF-GOVERNMENT	210–214
XV.	GAZETTEER—	
	Kumbakónam Taluk	215–224
	Mannárgudi Taluk	225–228
	Máyavaram Taluk	229–236
	Nannilam Taluk	237–240
	Negapatam Taluk	241–250
	Pattukkóttai Taluk	251–253
	Shiyáli Taluk	254–260
	Tanjore Taluk	261–280
	Tirutturaippúndi Taluk	281–284
XVI.	KÁRAIKKAL	285–291
INDEX		293–309

TABLE OF CONTENTS.

CHAPTER I.

PHYSICAL DESCRIPTION.

PAGE

GENERAL DESCRIPTION (page 1)—Shape and boundaries—Taluks and chief towns (2)—Etymology of the name. NATURAL DIVISIONS—The delta—The upland tracts (3)—The Védáranniyam salt-swamp. HILLS. RIVERS—Cauvery and Coleroon—Their navigation—Islands and bridges (4)—Floods—Fall and beds—Other rivers—Sea ports. SCENERY (5). SOILS. GEOLOGY (6)—Conformation of the delta—And of the upland tracts—Action of the sea (7). MINERALS—Iron—Vallam stones—Building stone (8)—Lime—Miscellaneous. CLIMATE—Rainfall—Temperature — Humidity (9)—Winds. FLORA. FAUNA (10)—Agricultural cattle—Feeding of cattle—Cattle diseases (11)—Sheep and goats—Ponies—Wild animals—Birds—Fish—Native hunting methods (12)—Snakes 1–12

CHAPTER II.

POLITICAL HISTORY.

EARLY HISTORY (page 13)—Connection with the Chólas—Early references to them (14)—The country at beginning of the Christian era—Karikál Chóla and his successors, 1st and 2nd centuries A.D. (16)—Pallava supremacy and pressure from Chálukyas, 7th century (18)—Brief supremacy of the Ganga-Pallavas and rise of the Chólas, 9th and 10th centuries (20)—Predecessors of Rájarája I., *circ.* 880–984 (21)—Conquests of Rájarája I., 985–1013 (22)—His domestic rule (24)—His successors—Rájéndra Chóla I., 1011–44 (25)—Rájádhirája Déva I., 1018–53—Rájéndra Déva, 1052–64 (26)—Víra Rájéndra Déva, 1062–69—Usurpation of the Chóla throne by Kulóttunga I., *circ.* 1073 (28)—His reign (29)—Relations with Pándyas and Ceylon (30)—Gradual decline of the Chólas (31)—Subjection to Pándyas and Hoysalas (32)—Conquest of the south by Malik Káfur, 1310 (34)—General character of the Chólas. VIJAYANAGAR PERIOD (35)—Conquest by Vijayanagar, *circ.* 1340—Achyuta Ráya's invasion of the south, *circ.* 1532 (37)—Origin of the Náyak dynasty, *circ.* 1549 (38)—Sévappa Náyak, 1549–72—Achyutappa Náyak, 1572–1614—Raghunátha Náyak, from 1614 (39)—The Náyaks become independent of Vijayanagar—But subject to the Muhammadans (40)—Last troubles and fall of the Náyaks, 1673—Their reigns reviewed (41). THE MARÁTHA DYNASTY—Usurpation by Venkáji, 1675—His relations with Sivaji, Mysore and the Mogul empire—Subjection to the Moguls (42)—Relations with Trichinopoly and Ramnad—Successors of Venkáji, 1687–1735 (44)—Revolutions of 1735–39. EUROPEAN PERIOD (45)—First interference of the British, 1749—Relations of Chanda Sáhib with Tanjore (46)—He attacks Tanjore, 1749 (47)—Tanjore allied with the British and Muhammad Ali—Besieged by the French, 1758 (48)—Disagreements between the allies—Tanjore reduced by the English, 1771 (49)—Taken and given to the Nawáb, 1773—The Rája restored

PAGE

under new conditions, 1776 (50)—Tanjore devastated by Haidar, 1781—Disaster to Colonel Braithwaite (51)—New treaties between Tanjore and the Madras Government—The accession of Sarabhóji—He transfers the administration of Tanjore to the British, 1799 (52)—The dynasty dies out, 1855—Its character 13–53

CHAPTER III.

THE PEOPLE.

General Characteristics (page 54)—Density of population—Its growth—Parent tongue (55)—Education, etc. Religions—The Jains—The Christians—The Roman Catholic Mission (56)—The Danish Tranquebar Mission (57)—The S.P.C.K. and S.P.G. (58)—The Leipzig Evangelical Lutheran Mission (59)—The Wesleyan Mission—General characteristics of Christians—Muhammadans (60). The Hindus (61)—Introductory—Villages and houses—Dress (62)—Tattooing (64)—Food—Amusements (65)—Superstitions (66). Religious Life (67)—Position of Bráhmans—Village deities and devils (68)—Worship of trees (70)—Worship of snakes—Worship of cattle, earth and water—Festivals and large temples (71)—Vows—Religious factions (72)—Maths. Social Life—Marriage ceremonies (73)—Funeral ceremonies (75). Principal Castes (77). Tamil Bráhmans (78)—Sub-divisions—Caste customs (80)—General characteristics (81). Other Castes—Vellálans—Pallis or Vanniyans (82)—Kallans (83)—Mélakkárans (85)—Karaiyáns (86)—Nókkans (87)—Valaiyans—Paraiyans (88)—Pallans (89) 54–90

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

Paddy Cultivation (page 91)—Its importance—Seasons—Kinds of paddy (92)—Unusual conditions of paddy cultivation (93)—Paddy sometimes not irrigated (95)—Sometimes sown broadcast—Advantages of transplantation—Methods when paddy is sown (96)—Preparation of seed-beds—Preparation of fields (97)—Transplantation and care of crop (98)—Second-crop cultivation (99)—Other wet crops. Dry Cultivation—Important crops—Methods—*Padugai* lands (100). Miscellaneous—Agricultural implements—An agricultural institution in Tanjore (101)—Manure, its use and kinds—Threshing and storing grain (103). Irrigation—The Cauvery—Regulation between Cauvery and Coleroon (104)—Regulation of water between main branches of Cauvery (106)—Irrigation from Coleroon—Distribution of water in delta (107)—Flood embankments (108)—Drainage—General adequacy of water-supply (109)—Economic effect of delta works—Tanks and wells (110)—Engineering establishment. Economic Position of Agriculturists—*Váram*, *Kuttagai* and *Pannai* systems (111)—Labour—Wages—Indebtedness of ryots (112)—Emigration 91–113

CHAPTER V.

FORESTS.

Forests (page 114)—Area small—Local distribution—General characteristics—Economic administration (115)—Establishment 114–115

CHAPTER VI.

OCCUPATIONS AND TRADE.

PAGE

OCCUPATIONS (page 116)—Census statistics—Agriculture—Pasture. WEAVING (117)—Silk—Mixed silk and cotton (118)—Cotton cloths (119)—Tape—Cotton carpets—Silk and woollen carpets and cumblies—Weaving methods—Castes employed (120)—Dyeing and preparation of silk—Colouring matter—Mordants (121)—Processes—Cotton dyeing (122)—European *versus* native dyes—Decline of the weaving industry—Chintz stamping (123)—Wax-printing (124)—Mats (125). METAL WORK—Tanjore 'swámi work'—Domestic vessels. OTHER FINE ARTS (126)—Jewellery—Painting—Pith work—Musical instruments (127)—Carving and moulding. MISCELLANEOUS—Rope—Oil (128)—Tanning — Baskets—Bangles (129)—Shoes—Scents—Building—Printing—The Negapatam railway workshops. TRADE (130)—Rail-borne trade—Sea-borne trade—Trade of Negapatam—Ryots' trading methods (132)—Paddy husking. WEIGHTS AND MEASURES (133)—Tables of weight—Measures—Liquid measures (134)—Measures of space—Measures of time (135)—Methods of telling the time 116-136

CHAPTER VII.

MEANS OF COMMUNICATION.

ROADS (page 137)—General characteristics—Scarcity of metal—Avenues (138)—Bridges—Ferries. WATER CARRIAGE (139)—Canals—The Sea—Rivers. ACCOMMODATION FOR TRAVELLERS (140)—Bungalows—The Raja's chattrams—Their wealth and expenditure (141)—Other chattrams. RAILWAYS (142)—Their growth and position—The District Board Railway—Its origin (143)—Recent extension (144)—Terms of working—Branch lines—Proposed extension of railways (145). MISCELLANEOUS ... 137-145

CHAPTER VIII.

RAINFALL AND SEASONS.

RAINFALL (page 146). FAMINE (147)--Tanjore practically immune—Early scarcities—Famine of 1781 (148)—Scarcity in 1876-77. FLOODS AND CYCLONES (149)—Cyclone of 1681—Flood of 1853 (150)—Hurricane and flood of 1859 (151)—Cyclone of 1871--Flood of 1874—Flood of 1880—Flood of 1882—Great flood of 1884 (152)—Floods of 1887, 1891 and 1893—Floods of 1896 and 1898 (153)—Hurricane of 1899—Conclusion 146-153

CHAPTER IX.

PUBLIC HEALTH.

GENERAL HEALTH (page 154)—Cholera—Its causes—Small-pox (155)—Vaccination—Fever (156)—Other diseases—Vital statistics—Sanitation (157). MEDICAL INSTITUTIONS—The Rája Mirásidár hospital, Tanjore (158)—The Prince of Wales' Medical school, Tanjore—The Municipal hospital, Kumbakónam 154-159

CHAPTER X.

EDUCATION.

PAGE

EDUCATION (page 160)—Statistics of literacy—Quality of education (161)—Nature of the schools (162)—Unaided schools—Miscellaneous institutions (163)—The Government College, Kumbakónam—Saint Peter's College, Tanjore (164)—The Findlay College, Mannárgudi (165) 160–166

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

EARLY SYSTEMS (page 167)—The Chólas—The later Marátha kings—Attempted reforms of Tulsájí and Muhammad Ali (168)—The Dabír Muri—Failure of Tulsájí (169)—The Pathak system (170). ENGLISH METHODS (171)—*Amáni* administration of 1800–04—Annual rents of 1804–07—Triennial lease, 1807 (172)—Quinquennial lease of 1810—Continued in 1815 (173)—Money rents retained—The *mirási* tenure (174)—A village rent settlement—Difficulty with the ryots (175)—The assessment to vary with prices—The Olungu settlement, 1822–23 (176)—Its gradual application (178)—Subsequent modifications (179)—A survey and settlement ordered, 1826 (180)—Survey and Mottamfaisal settlement, 1827–30 (181)—Only partially introduced—Its extension in 1859 (182)—Dry lands (183)—State of things previous to recent Settlement (184). THE NEW SETTLEMENT (185)—Carried out, 1889–92—General features (186)—Survey excess—Irrigation sources—Dry lands—Process of assessment—General results (187)—Tree revenue (189)—Cost of Settlement—Comparison with former Settlements (190). INAMS (191). ZAMINDARS (193). VILLAGE ESTABLISHMENT. REVENUE ADMINISTRATIVE DIVISIONS (194) 167–194

CHAPTER XII.

SALT, ABKÁRI AND MISCELLANEOUS REVENUE.

SALT ADMINISTRATION (page 195)—Development of the present system—Number and character of factories (196)—Production and quality of salt—Védáranniyam spontaneous salt (197)—Quantity of salt produced—Fish-curing yards (198)—Manufacture of saltpetre. ABKARI, ETC.—Arrack—Toddy (199)—Opium and hemp drugs. CUSTOMS—Land transit duties—Sea customs (200). INCOME-TAX. STAMPS (201) 195–201

CHAPTER XIII.

ADMINISTRATION OF JUSTICE.

CIVIL JUSTICE (page 202)—Development of courts—Courts now existing (203)—Litigation. REGISTRATION. CRIMINAL JUSTICE (204)—Courts now existing—Grave crime rare—Its causes (205)—History of the *kával* system—Its prevalence now (206)—Its present character—Criminal classes (207). POLICE—Former systems—The old and the new talaiyáris (208)—Present Police establishment. JAILS—The District Jail—Subsidiary jails (209) 202–209

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

PAGE

LOCAL SELF-GOVERNMENT (page 210)—Local bodies enumerated—Income and expenditure of local boards—The Municipality of Tanjore (211)—Kumbakónam Municipality (212)—Negapatam Municipality—Máyavaram Municipality (213)—Mannárgudi Municipality—Proposals to constitute Tiruválúr and Tranquebar Municipalities (214) 210-214

CHAPTER XV.

GAZETTEER.

KUMBAKÓNAM TALUK (page 215)—Áduturai (216) — Álangudi — Amarávati (217) — Anakkudi-tirunágésvaram—Kumbakónam — Náchiyárkóvil (220)—Pandanallúr (221)—Pápanásam—Rájagiri —Svámimalai — Tirumangalakudi — Tiruppanandál (222) — Tiruppirambiyam — Tiruvadamarudúr — Tiruyalanjuli (223)—Valangimán (224)—Vináyagateru. MANNÁRGUDI TALUK (225)—Kóvilvenni—Kúttánallúr—Mahádévapatnam — Mannárgudi (226)—Nídámangalam (228) — Peruválandán — Tirumakkóttai. MÁYAVARAM TALUK (229)—Ánatándavapuram—Dharmapuram—Kónérirájapuram (230)—Korukkai—Kuttálam—Máyavaram (231)—Parasalúr (232)—Tirukkadaiyúr—Tiruváduturai—Tranquebar. NANNILAM TALUK (237)—Ammayappan—Dívangudi—Kóiltirumálam—Kudavásal (238)—Nannilam—Péralam (239)—Srívánjiam—Tiruchankáttángudi—Tiruppagalúr—Tiruvilimalalai (240). NEGAPATAM TALUK (241)—Ettukudi—Kívalúr—Nagore (242)—Negapatam (243)—Tiruválúr (248) — Vélánganni (250). PATTUKKÓTTAI TALUK (251)—Adirámpatnam—Madukkúr (252)—Parakkalakóttai—Pattukkóttai—Perumagalúr (253)—Sáluvanáyakkanpatnam—Sétubáváchattram—Tambikkinallavan-kóttai. SHIYALI TALUK (254)—Áchálpuram—Devicotta (255)—Kávéripatnam (256)—Nángúr (257)— Sáyávanam (258)— Shiyáli — Tirumailádi (259)—Tirumulavásal—Tirunagari—Tiruvenkádu—Vaidísvarankóyil (260). TANJORE TALUK (261)—Ayyampéttai (262)—Búdalúr—Gandarvakóttai — Kandiyúr — Kóviladi (263)—Mannárasamudram (264)—Némam—Orattanádu—Tanjore (265)—Tirukkáttuppalli (275)—Tiruvádi (276)—Vallam (279). TIRUTTURAIPPUNDI TALUK (281)—Idumbávanam—Kallimódu—Muttupet—Point Calimere (282)—Tillaivilágam (283)—Tirutturaippúndi—Tópputturai (284)—Védáranniyam 215-284

CHAPTER XVI.

KÁRAIKKÁL.

KÁRAIKKÁL (page 285)—General—Land Revenue—Offered to the French, 1738 (286)—And ceded to them—Treachery of Saiyáji (287)—The French put in possession by Chanda Sáhib, 1739 (288)—Acquiescence by Saiyáji and Pratáp Singh (289)—Cession of additional territory, 1749—Importance of the town in the Anglo-French wars (290)—Captured by the English, 1760—Subsequent history—Relations with British India—Trade (291) .. 285-291

GAZETTEER

OF THE

TANJORE DISTRICT.

CHAPTER I.

PHYSICAL DESCRIPTION.

GENERAL DESCRIPTION—Shape and boundaries—Taluks and chief towns—Etymology of the name. NATURAL DIVISIONS—The delta—The upland tracts—The Védáranniyam salt-swamp. HILLS. RIVERS—Cauvery and Coleroon—Their navigation—Islands and bridges—Floods Fall and beds—Other rivers—Sea ports. SCENERY. SOILS. GEOLOGY—Conformation of the delta—And of the upland tracts—Action of the sea. MINERALS—Iron—Vallam stones—Building stone—Lime—Miscellaneous. CLIMATE—Rainfall—Temperature—Humidity—Winds. FLORA. FAUNA - Agricultural cattle—Feeding of cattle—Cattle diseases—Sheep and goats—Ponies—Wild animals—Birds—Fish—Native hunting methods—Snakes.

CHAP. I. GENERAL DESCRIPTION.

Shape and boundaries.

TANJORE (vernacular *Tanjávúr*) lies on the south-east coast of the Madras Presidency between 10° 8′ and 11° 25′ N. and 78° 47′ and 79° 52′ E. and contains an area of 3,259 square miles. On the north the river Coleroon separates it from the Trichinopoly and South Arcot districts, on the west it is bounded by the Pudukkóttai State and Trichinopoly, and on the south by the zamindari of Ramnad. The sea-board consists of two portions, one (see the map) extending in a long straight line directly southwards from the port of Kodiyampálaiyam at the mouth of the Coleroon to Point Calimere, and the other (itself divided into two at Adirámpatnam) curving thence west and south for 50 miles along the Palk Strait to the mouth of the Narasinga Cauvery river. The district is roughly triangular in shape, the three sides being formed by these two lines of sea-board and the Coleroon river referred to below.

Taluks and chief towns.

Tanjore is made up of the nine taluks of Tanjore, Kumbakónam, Máyavaram, Shiyáli, Nannilam, Negapatam, Mannárgudi, Tirutturaippúndi and Pattukkóttai. Statistical particulars of these will be found in the separate Appendix to this

CHAP. I.
GENERAL DESCRIPTION.

volume. It includes within its boundaries the small French settlement of Káraikkál, which lies near the middle of the first of the above two sections of the coast, about half way between the mouth of the Coleroon and Point Calimere. The capital of the district is the municipality of Tanjore, and the head-quarters of the various taluks are at the towns from which these areas are named. Besides these the district contains a number of rich and important places, the chief of which are Tiruvádi, Vallam and Ayyampéttai in the Tanjore taluk; Tiruvadamarudúr in Kumbakónam; Tranquebar in Máyavaram; Védáranniyam and Muttupet in Tirutturaippúndi taluk; Tiruválúr in Negapatam; Kudavásal in Nannilam taluk; and Adirámpatnam in Pattukkóttai.

Etymology of the name.

The district gets its name from its head-quarter town, but the etymology of the word is obscure. The original edition of this Gazetteer derives it from 'Tanjan,' a *rákshasan* or giant who, according to the local legend, haunted the neighbourhood and was destroyed by the god Vishnu. His dying request was that the city might be named after him and this was granted. A more probable derivation is perhaps from *tanjam*, 'refuge,' which would make the name mean 'city of refuge.'

NATURAL DIVISIONS.
The delta.

Tanjore is made up of two clearly marked natural divisions, consisting respectively of the delta of the Cauvery and of the upland tracts of the Tanjore, Mannárgudi and Pattukkóttai taluks lying south and west of this. The delta, which occupies rather more than half the total area of the district, is bounded on the north by the Coleroon and east by the coast line from the mouth of that river to Point Calimere. Its southern limit begins at the extreme north-west corner of the district, passes through the middle of Tanjore and Mannárgudi taluks, and comes down to the sea at the western end of Tirutturaippúndi. It embraces the whole of Shiyáli, Máyavaram, Kumbakónam, Nannilam, Negapatam and, except a small area near Point Calimere, Tirutturaippúndi taluks, as well as a part of Mannárgudi and Tanjore. It is a large alluvial, even plain of paddy fields, diversified only with groves of cocoanuts, mangoes and other trees, which slopes gently to the sea and is devoid of natural eminences, save the hillocks and ridges of blown sand which fringe the narrow strip of beach along the coast. The sea rolls upon a shelving sandy shore unbroken by rocks of any kind, and the coast is remarkably monotonous in aspect.

The upland tracts.

The rest of the district is included in the other natural division. This, though more elevated than the delta, is likewise an open plain sloping towards the east, and is similarly

NATURAL DIVISIONS.

destitute of hills except where, south and south-west of Tanjore, the country rises above the surrounding level and forms a small plateau, broken by ridges of grits and sandstones, which is known as the Vallam tableland.

The Védáranniyam salt-swamp.

Besides these two main divisions of the country, there is a tract spreading for over 30 miles from Point Calimere to Adirámpatnam which deserves special notice. This is the great Védáranniyam salt-swamp. Its general width is four or five miles, and it is the largest area of the kind in the Presidency. It is filled by two periodical high tides, the *Chittrai parvam* and *Visákhavellam*, which occur at about the full moon in May and June respectively. These floods create the well-known Védáranniyam spontaneous salt which is referred to in Chapter XII.[1]

HILLS.

There are no hills whatever in the district, and no height is anywhere recorded of over 160 feet above sea-level. The Vallam tableland is the highest portion of the country.

RIVERS.

Cauvery and Coleroon.

The Cauvery and its offshoots are the principal rivers. Rising in the Coorg mountains, this river bifurcates about nine miles west of Trichinopoly into two branches, of which the northern takes the name of Coleroon and the southern retains that of the Cauvery. About seventeen miles below this point the two very nearly re-unite, and thereafter the Coleroon takes a north-easterly direction, skirting the district along its entire northern boundary, and entering the sea at its extreme north-east corner with its volume of water but little diminished. The Cauvery, however, turns to the south, splits up into numerous branches, and covers the whole of the delta with a vast network of irrigation channels. One of these, which retains the name of the Cauvery throughout, debouches into the sea at Kávéripatnam about eight miles north of Tranquebar, reduced to an insignificant stream. The other surplus waters of the delta enter the sea by several of the branch rivers, all of which are more or less affected by the tide.

Their navigation.

Most of these are navigable for a few miles from the coast by small boats, but only three of them have harbours at their mouths which are now used. These are the Adappár, which forms the harbour of Tópputturai (Tirutturaippúndi taluk), the Uppanár, on which the port of Tirumulavásal (Shiyáli taluk) is situated, and the Kóraiyár, which connects the harbour of Muttupet (Tirutturaippúndi taluk) with the sea. Most of the other large branches of the Cauvery were certainly navigable at one time and long ago were much used by boats.

[1] See page 197.

CHAP. I. RIVERS.

Canals have been dug along the coast both from Negapatam to Védáranniyam and from Tranquebar to Tirumulavásal. The navigation on these and on the rivers is referred to in Chapter VII.

Islands and bridges.

There are a few islands in the Coleroon, and one of them, Vináyagateru in the Kumbakónam taluk, is inhabited and has given its name to a revenue village. This river and the other branches of the Cauvery are crossed by numerous bridges which are described briefly in Chapter VII.

Floods.

They have all in the past been prone to burst their banks and flood the country. This tendency is referred to in Chapter IV, Chapter VIII deals with the more serious of the many inundations they have caused, and the irrigation of the delta is described at length in the former of these, to which a map is appended.

Fall and beds.

The fall of the Cauvery above the delta is 3·4 feet per mile, but within it this figure declines to an average of 2·7 feet a mile. The Coleroon falls at the rate of 2·8 feet per mile as far as the Vináyagateru island, where the river is held up by the dam known as the Lower Anicut, but from that point to the sea the slope increases to 3·3 feet. The beds of all the branches of the Cauvery are sandy throughout.

Other rivers.

Outside the delta the only rivers are a few which cross the Pattukkóttai taluk, are torrential in character and of very small importance. Some anicuts have been built across them to hold up water to fill irrigation tanks.

Sea ports.

There are no less than eleven ports on the coast of the Tanjore district, of which eight are open to foreign trade. These latter (going from north to south) are Tirumulavásal, Tranquebar, Negapatam, Vélánganni, Tópputturai, Point Calimere, Muttupet and Adirámpatnam. Kodiyampálaiyam (near the mouth of the Coleroon), Kattumávadi on the Pattukkóttai coast, and Nagore near Negapatam are less important and are open only to coasting trade. The anchorage is good at all these places, but is more sheltered at those south and west of Point Calimere, especially in the north-east monsoon. On the other hand the shoals which lie off all these latter make it necessary for big ships to anchor at a great distance (from two to four miles) from the shore, whereas in the case of the ports north of Point Calimere they can come as close as from three-quarters of a mile (at Tranquebar) to one and a half miles. No boats, small or large, anchor closer than this, as there is a heavy ground-swell. Goods are brought from the ships to the shore in cargo boats of various sizes up to ten

CHAP. I. Rivers.

tons burden. The accommodation for these and the facilities for landing vary immensely in the different ports. At Tópputturai the mouth of the harbour is so good that native craft of 30 tons burden can enter it for six months in the year, and the water is deep enough next the shore to allow them to lie so close alongside that a plank can be placed from the bank to the boats. At Tranquebar, Point Calimere and Gópálapatnam there are no harbours and the cargo boats have to be beached on the shore. At the other ports there are harbours of very varying qualities at the mouths of rivers. Negapatam, for example, is provided with adequate wharfs, but the entrance is so blocked by shoals that it is often difficult and dangerous for boats, even when only half full. The harbour at Tirumalavásal is excellent when the river is in flood, but in the dry weather is full of shoals and can only be used at high water. The ports west of Point Calimere are much worse. Shoals of mud block up the reaches of the rivers, and the cargo has often to be landed outside and taken to the port on carts or small canoes. The nature of some of the various harbours is described in more detail in Chapter XV.

Scenery.

The scenery of Tanjore district has often been unkindly criticised. The absence of hills is doubtless a drawback to any landscape, but it is however difficult for any visitor who brings with him a vivid recollection of the cruelly arid and barren tracts which are so common in many other districts, to withhold his admiration from the green fertility of the delta. Luxuriant crops stretch as far as the eye can reach, the view being only interrupted by rich groves of cocoanut and other fruit trees, while numerous rivers full from bank to bank pass onwards to the sea at frequent intervals. For only four months in the year are these streams dry, and their swirling currents form a delightful contrast to the sandy wastes which occupy for such long periods the rivers in so many other districts. The upland tracts are less interesting, but they are for the most part pleasantly wooded.

Soils.

Four main classes of soil are found in the district, namely, the alluvial series, the red ferruginous, the arenaceous and the regar or black series. Of these the regar preponderates, occupying 45 per cent. of the total area. The alluvial series covers only 27 per cent., while the red ferruginous and arenaceous series make up the remaining 28 per cent., the former occupying 21, and the latter 7, per cent. of the total area. The red ferruginous series occurs in Tanjore, Pattukkóttai, Mannárgudi and Tirutturaippúndi taluks. The arenaceous soils are not found in Tanjore, Kumbakónam or Mannárgudi. Figures

CHAP. I. Soils.

are given below showing the percentages borne by each soil to the total wet and dry areas of each taluk :—

Taluk	Alluvial.		Regar.		Red, ferruginous.		Arenaceous.	
	Wet.	Dry.	Wet.	Dry.	Wet.	Dry.	Wet.	Dry.
Shiyáli	76	62	...	...	...	...	24	38
Máyavaram .	71	62	23	22	...	...	6	16
Kumbakónam	72	90	28	11	..		...	...
Nannilam	55	57	45	42	...	...	...	...
Negapatam	...	...	96	33	...	...	5	67
Tirutturaippúndi ...	...	...	97	62	1	10	2	28
Mannárgudi	...	...	88	12	12	88	...	...
Tanjore	31	6	45	11	25	83	...	...
Pattukkóttai	...	...	...	...	99	100	1	...

The alluvial soils have earned very high praise for their fertility. They require little manure and do not seem to deteriorate. As an instance of the wonderful value of the flood water of the Cauvery, the officer who conducted the last settlement pointed out that in fifteen years a new channel from that river, constructed to irrigate a large area of poor, sandy, dry land, had spread over this a rich alluvial deposit more than six inches in depth.[1] The alluvial soil is chiefly confined to the head of the delta, though a fair quantity, apparently brought down by the Coleroon channels, is found in the Shiyáli taluk. Generally the sea-board and adjacent country is decidedly sandy in character, and many parts of this would speedily become a desert if left unirrigated. When it is dry, the alluvial earth is not unlike black cottonsoil in appearance, but less friable. When wet, it has considerable plasticity, without however in general assuming a clayey character. The sandy tracts are by no means wanting in fertility if well irrigated.

GEOLOGY. Conformation of the delta.

The geological conformation of the delta of the Cauvery is necessarily very simple. Fluviatile alluvium of a varying composition constitutes its entire structure. In its more western portions the alluvium partakes more of the nature of a rich loam—being mixed, sometimes with fine reddish silt, sometimes with blackish clay—but oftener of pale clayey mud, which gradually shades off into the blown sands of the coast.

And of the upland tracts.

The upland portion of the district, excepting the country round Pattukkóttai, is occupied by lateritic rocks. These meet the fluviatile alluvium at the western end of the district,

[1] *Cf.* Chapter IV, p. 101.

not far from the south bank of the Cauvery, but the belt of alluvium widens as it runs eastwards, while the laterite areas gradually narrow until, some twenty miles south-east of Tanjore, they disappear beneath the alluvium of the delta. Another branch of them travels in a straight line southwards from Tanjore as far as the Pudukkóttai country, and eastward until it meets the marine deposits near Pattukkóttai as it approaches the sea. Near Gandarvakóttai on the Pudukkóttai border are found rocks of the Cuddalore series. They are hard, heavy sandstones, overlaid by gritty varieties of the same rock which are mottled pale purple, yellow and rusty red. North of this they are overlaid by the lateritic rocks referred to above.

Action of the sea.

No further deltas are now forming at the mouth of the rivers. The silt carried down is swept away by the strong current which sets up the coast. Indeed the alluvium of which the delta is formed is now said to be gradually yielding to the denuding action of the waves, and a constant strife between sea and land occurs at several places along the coast. The most striking instance of this is at Tranquebar, where four or five hundred feet of land have been eroded and the process has only been stopped by expensive groins.[1] In the north-east monsoon of 1849 considerable inroads were made by the sea at Kávéripatnam, Tranquebar and Negapatam.

MINERALS. Iron.

The district is singularly poor in minerals. There is a good deal of iron to be found in the lateritic rocks along the western uplands of the district, but no iron industry exists now, though the ores are quite rich enough to have been worth working when fuel was cheap.

Vallam stones.

Near Vallam are found certain quartz products, which are known as 'Vallam stones.' They are probably derived in the first place from large quartz veins in the metamorphic rocks. The principal varieties are the pellucid or rock crystal, the dark-brown or smoky quartz, the yellow or cairngorm, and the amethyst. These are cut by the lapidaries at Tanjore into a variety of ornamental and useful articles. The industry is described in Chapter VI. A fine crystal of amethyst (a six-sided prism with terminal pyramids) was presented to the museum of the Geological Survey of India by a former Collector, Mr. Cadell. It contained a brush of small acicular crystals of rutile radiating from the corresponding faces of an internal pyramid, and it measured one inch in length by three in diameter. It was unfortunately lost in the wreck of the *Aurora*.

1 'Professional papers of the Madras Engineers' (American Mission Press, Madras, 1856), iv, 81 ff.

CHAP. I.
MINERALS.

Building stone.

Laterite is largely used wherever it occurs for building purposes and for metalling roads. It is chiefly found at Vallam and Gandarvakóttai in the Tanjore taluk. When first extracted it is a flaky ferruginous sandy clay and rather friable, but when exposed for some months to the action of the sun and rain, as is usually the case before it is used for building, it hardens and becomes covered with a dark polished encrustation of hydrated oxide of iron, which protects it from further change and resists decay however long the stone may be exposed. Besides laterite, sandstones are found near Vallam and Tanjore.[1]

Lime.

Kankar or limestone is found in large quantities both among the crystalline and sedimentary rocks and in the fluviatile alluvium. It is much used for making mortar and stucco.

Miscellaneous.

Beds of yellow ochre spread over small areas west of Vallam and deposits of soda occur on the Trichinopoly border south of the Cauvery. Near Nagore there is said to be gypsum of poor quality.

CLIMATE.
Rainfall.

Detailed statistics of the rainfall of the district are given in Chapter VIII below. The average fall is over 46 inches, which is rather higher than in adjoining areas.

Temperature.

Negapatam is the only station in the district at which systematic meteorological observations (other than the registration of rainfall) are made. There a daily record of the temperature, the humidity of the atmosphere and the wind velocity is kept, and the results are telegraphed daily to the Meteorological Reporter at Madras. The marginal statement gives the average maxima and minima and the mean temperature in degrees Fahrenheit deduced from the figures of a series of years. It will be observed that, as elsewhere, May and June are the hottest months.

Month.		Temperature.		
		Average maximum.	Average minimum.	Mean.
January	...	81·8	70·8	76·3
February	...	84·4	72·1	78·3
March	...	88·7	75·5	82·1
April	...	92·5	79·0	85·8
May	...	97·3	80·2	88·8
June	...	97·1	79.2	88·2
July	...	95·9	78·2	87·1
August	...	93·7	77·3	85·5
September	...	92·5	76·5	84·5
October	...	88·4	75·9	82·2
November	...	84·1	74·1	79·1
December	...	81·5	72·1	76·8
The year	...	89·8	75·9	82·9

In June, when the hot land winds prevail and the rivers have not yet received their full supply, the heat is distinctly trying. After this the freshes in the river and the occasional

[1] *Memoirs*, Geological Survey of India, v, 167.

CLIMATE.

showers of the south-west monsoon tend to cool the temperature; and the thermometer drops gradually till October, then begins to fall rapidly, until by December the average maximum declines to 81°·5. The atmosphere continues cool throughout the north-east monsoon, that is, till about the end of January. In February and the early part of March the weather becomes moderately warm during the day, though still cool at nights, and a heavy dew falls. With the latter part of March the hot season sets in.

The temperatures given above were recorded on the sea-coast, and they are probably lower than those experienced inland, especially in the non-deltaic country. As the delta spreads, the increased width of the irrigated land causes more evaporation, and hence the country is cooler towards the sea. This is especially the case while the south-west wind is blowing, for it is cooled by passing over the irrigated land. The neighbourhood of Vallam is probably the pleasantest part of the district, the air being drier and the level higher. In Pattukkóttai taluk conditions are reversed and the heat is less inland than on the coast.

Humidity.

The atmosphere of the delta is naturally very damp. The non-deltaic parts, except on the coast, are as dry as the inland districts of the Presidency.

Winds.

Month.		Daily velocity in miles.
January	...	129·6
February	...	86·4
March	...	86·4
April	...	124·8
May	...	177·6
June	...	199·2
July	...	170·4
August	...	136·8
September	...	124·8
October	...	88·8
November	...	124·8
December	...	163·2
The year	...	134·4

The normal velocity of the wind is given in the marginal table. The south-west current sets in during April, is strongest in June and continues till September. In October it dies away. At the beginning of November the north-east monsoon sets in, and the wind blows freshly, though not with the strength of the other current, till the end of January. It then drops, and by the end of March has veered round through the south-east to the south-west again.

FLORA

The flora of Tanjore is not of particular interest, the plants occurring there being common to most of the east-coast districts of the Presidency. Fruit trees are plentiful, the mango, cocoanut and tamarind occurring in very large numbers. The indigenous mangoes are of poor quality, being stringy and having a pronounced flavour of turpentine, but many graft trees have been planted by rich ryots and zamindars. In the Tanjore, Mannárgudi and Pattukkóttai taluks

CHAP. I.
FLORA.

the jack tree (*Artocarpus integrifolia*) occurs and in the first named palmyras and the cashew (*Anacardium occidentale*) are common. The *nágai* fruit tree (*Eugenia Jambolana*), is apparently only found on the Vallam tableland. The many fine avenues along the roadsides consist chiefly of various kinds of figs, and of tamarind, mango, margosa and portia (*púvarasu*) trees. Topes are very numerous. In them are planted all the fruit trees mentioned above and also *iluppai* and (in the delta) bamboo. Bamboos are especially plentiful in the Nannilam and Kumbakónam taluks.

FAUNA.
Agricultural cattle.

The cattle found in the district are of two main classes; namely, the ordinary indigenous animals and those which are imported from Coimbatore and are generally known as Àlambádis. The former are small and weedy, but are of use as plough-cattle; while the latter are employed for draught purposes, but are unsuited for the cultivation of wet land as their weight makes them sink so deep into the slush. Cattle of the well-known Nellore and Mysore breeds are imported in smaller numbers and there are a few of the large, white, hornless, kind which are called 'Bombay bullocks.' These foreign animals are bought at the large fairs at Tiruvannámalai in South Arcot, Ariyalúr and Samayapuram in Trichinopoly, and Kumbakónam and Tiruválúr in this district. Country bullocks are purchased at the smaller local fairs. No pains whatever are taken to improve the quality of this breed except at Tanjore and Tiruváduturai (in Máyavaram taluk). At the former of these places the local Idaiyans get their cows crossed by some Nellore bulls kept in the palace and at the latter the head of the Saivite *math* [1] maintains a number of good bulls and cows for breeding purposes, and the former are said to be used occasionally by the ryots round about. The only buffaloes are the indigenous breed, which are bought at local fairs or imported from Trichinopoly. They are generally used for ploughing, but are occasionally employed for slow draught work, such as dragging cart-loads of sand or earth.

Feeding of cattle.

Grazing ground is scarce, and consequently all the cattle are more or less stall-fed; though in the season when they are not wanted for ploughing hundreds of them are driven to the South Arcot forests to graze. Their ordinary food is straw of various kinds, especially paddy-straw; but cotton seed, paddy-husk, gram and oil-cake (gingelly, ground-nut, or cocoanut) are also given them. Cart-bullocks, milch cows and buffaloes are more liberally fed than the plough-cattle. The

[1] See Chapter XV, p. 232.

latter generally get nothing but straw, though they are sometimes given cotton seed and a soup of oil-cake and water. Baffaloes and barren cows and she-buffaloes are fed like ploughing bullocks. The latter are used for cultivation, but cows are sacred animals and even when barren are never worked. Paddy-husk is in some quarters believed to be a remedy for barrenness in these animals. The profits made by cattle-keepers are referred to in Chapter VI.

Cattle diseases.

The cattle diseases most commonly recognised by natives are foot and mouth disease (*kómári* or *vákasappu*), dysentery (*vekkai*) and aggravated constipation (*adappan* or *varavekkai*). The second of these occurs in the hot weather and the last in the cold weather. Malarial fever (*posikkai* or *varakkunnal*) is also common in the cold weather. Less frequent but more fatal diseases are *alal vekkai* (bloody dysentery or rinderpest) and *kanthadappu* or *mennadappu*, a malignant sore throat producing a swelling in the neck which causes suffocation.

Sheep and goats.

Sheep and goats are of the ordinary varieties, but are not common because pasture is scarce. The black sheep with the woolly fleece is especially rare.

Ponies.

Ponies of small size but possessing much endurance are bred in small numbers by a few ryots near Point Calimere. They are branded with their owner's mark, and are allowed to run wild in the jungle near Point Calimere until they are wanted.

Wild animals.

Jackals and foxes are common everywhere. Jungle cats (*Felis chaus*) are plentiful and civet cats are occasionally met with. Pig, antelope and spotted deer are found at Point Calimere and round Shiyáli and Madukkúr in the Pattukkóttai taluk. The best locality for game is the forest reserve near Point Calimere, but jackals and foxes are said to do much to prevent the increase of the buck and deer there by attacking the young of both species. Some years ago the destruction of these pests was consequently encouraged, but the experiment was eventually dropped.

Birds.

Duck, snipe, teal, quail and partridge are all met with, but not in large numbers. Snipe are less common than might have been expected in a tract containing so much wet land, and big bags are unknown. Partridge are common near Vallam, Tirutturaippúndi and Mannárgudi, and duck frequent the southern parts of Tirutturaippúndi.

Fish.

Fishing provides good sport all along the coast and in the estuaries. In the latter *nair* and *seer* are caught. Inland, carp, labeo (*Valagu vattu*) and murrel are found in the rivers and tanks, and *hilsa* occur in the Coleroon. Large profits are made by the lessees of the various river fisheries. When fishing

CHAP. I.
FAUNA.

with rod and line, boats have to be used as a rule, there being few places where it is possible to catch anything from the banks.

Native hunting methods.

Native shikáris are generally Kallans, Padaiyáchis, Valaiyans, Musalmans, Tombans (a class of Kuravans) or, in some places, Múppans. Teal are said to be caught in the tanks of Tirutturaippúndi taluk with nets, and in the same place (it is declared) the Tombans catch jackals (for food) by training a bullock to feign death, howling round it in imitation of their quarry, and netting or clubbing the jackals which are in consequence attracted to the spot.

Snakes.

The snakes of the district were carefully classified by Mr. M. R. Weld, Head Assistant Collector in 1873, and his report was printed as an Appendix to the former edition of this Gazetteer. They do not differ from those found in neighbouring localities. The only poisonous species are the cobra, the krait (*Bungarus cæruleus*), the chain viper (*Vipera Russellii*) and the carpet snake (*Echis carinata*).

CHAPTER II.

POLITICAL HISTORY.

EARLY HISTORY—Connection with the Chólas—Early references to them—The country at beginning of the Christian era—Karikál Chóla and his successors, 1st and 2nd centuries A.D.—Pallava supremacy and pressure from Chálukyas, 7th century—Brief supremacy of the Ganga-Pallavas and rise of the Chólas, 9th and 10th centuries—Predecessors of Rájarája I., *circ.* 880–984—Conquests of Rájarája I., 985–1013—His domestic rule—His successors—Rájéndra Chóla I., 1011–44—Rájádhirája Déva I., 1018–53—Rájéndra Déva, 1052–64—Víra Rájéndra Déva, 1062–69—Usurpation of the Chóla throne by Kulóttunga I., *circ.* 1073—His reign—Relations with Pándyas and Ceylon—Gradual decline of the Chólas—Subjection to Pándyas and Hoysalas—Conquest of the south by Malik Káfur, 1310—General character of the Chólas. VIJAYANAGAR PERIOD—Conquest by Vijayanagar, *circ.* 1340—Achyuta Ráya's invasion of the south, *circ.* 1532—Origin of the Náyak dynasty, *circ.* 1549—Sévappa Náyak, 1549–72—Achyutappa Náyak, 1572–1614—Raghunátha Náyak, from 1614—The Náyaks become independent of Vijayanagar—But subject to the Muhammadans—Last troubles and fall of the Náyaks, 1673—Their reigns reviewed. THE MARÁTHA DYNASTY—Usurpation by Venkáji, 1675—His relations with Sivaji, Mysore and the Mogul empire—Subjection to the Moguls—Relations with Trichinopoly and Ramnad—Successors of Venkáji, 1687–1735—Revolutions of 1735–39. EUROPEAN PERIOD—First interference of the British, 1749—Relations of Chanda Sáhib with Tanjore—He attacks Tanjore, 1749—Tanjore allied with the British and Muhammad Ali—Besieged by the French, 1758—Disagreements between the allies—Tanjore reduced by the English, 1771—Taken and given to the Nawáb, 1773—The Rája restored under new conditions, 1776—Tanjore devastated by Haidar, 1781—Disaster to Colonel Braithwaite—New treaties between Tanjore and the Madras Government—The accession of Sarabhóji—He transfers the administration of Tanjore to the British, 1799—The dynasty dies out, 1855—Its character.

CHAP. II. EARLY HISTORY. Connection with the Chólas.

THE early history of Tanjore is largely that of the Chóla people. The late Mr. Kanakasabhai Pillai has inferred from a study of some of the early Tamil poets that before the advent of the Chólas the country was occupied by the ferocious Nága race (the ancestors of the present Kallans, Maravans and other virile tribes); and that the Chólas, like the Chéras and Pándyas who shared with them the dominion of the south, were a body of non-Aryan maritime invaders from Lower Bengal, coming from a stock which crossed the sea to Burma, Cochin-China, Ceylon and Southern India.[1] Our first glimpse of the country in other authorities shows the Chólas in control of the major

[1] *The Tamils Eighteen Hundred Years Ago* by Mr. V. Kanakasabhai (Madras, 1904), p. 47. The date (1st and 2nd centuries A.D.) assigned by the author to these poets is based upon the mention of the Ceylon king Gajabáhu in the Tamil *Silappadigáram.* Dr. Hultzsch (*South Ind. Inscr.* II, iii, 378) is not prepared to accept this, as it is supported by the mere identity of names.

CHAP. II. EARLY HISTORY.

part of the Tanjore district; and with intervlas they retained their hold till the fourteenth, if not till the sixteenth, century. Tanjore, Kávéripatnam and perhaps Kumbakónam were at various times the residences of their kings and the country is richly covered with the relics of their greatness.

Early references to them.

The existence of the Chóla kingdom as early as 260 B.C. is attested by the edicts of Asóka, the Buddhist ruler of the great Mauryan empire, which state that 'the conquest through the sacred law' extended in the south, 'where the Chódas and the Pánidas (Pándyas) dwell, as far as Tambapanini' (the Tambrapâni);[1] but it seems likely that it was founded long before that date. It was never subdued by Asôka; nor did the Andhras, who succeeded the Mauryans in their imperial control of Central India, ever, as far as we know, come into effective contact with it; though the Andhra dominions stretched as far as Mysore.[2] The kingdom was known to the Greek geographers and is noticed in the Periplus Maris Erythræi (about 246 A.D.) and by Ptolemy (130 A.D.), who mentions that the capital was then at Uraiyúr, now a suburb of Trichinopoly. Some light is also thrown upon its history previous to and at the beginning of the Christian era by the old annals of Ceylon. These tell us that the Chólas first invaded Ceylon as early as 247 B.C. and again a hundred years later. But these dates are apparently unauthenticated.

The country at beginning of the Christian era.

This early period is dealt with by the older Tamil poets whom Mr. Kanakasabhai Pillai has ascribed to the first and second centuries of the Christian era. They give a remarkably clear picture of the country and people during their time. Chóla rulers did not then possess the whole of the district. The southern portion of it was occupied by the Eyinar or Védar (the Batoi [3] of Ptolemy), a Nága tribe whose dominions extended as far north as Negapatam (*Nágapattanam*) their chief town. The capital of the Chólas was Uraiyúr; but a place of still greater importance was the now deserted Kávéripatnam (at the mouth of the Cauvery) which was at that time a great seaport. A brief description of this town as it then existed will be found on p. 257. The Chóla country was called Punal Nádu or the land of floods. It comprised the greater part of the Tanjore and Trichinopoly districts and extended beyond Conjeeveram in the north.[4] To the west and the south-west lay the dominions of the Pándyas

[1] See *Ep. Ind.*, ii, 471. It does not appear that Asóka ever actually subjugated these peoples. See *Ind. Antiq.*, xx, 240 ff.

[2] Rice's *Mysore Gazetteer*, i, 292–93.

[3] *Tamils Eighteen Hundred Years Ago*, p. 24.

[4] *Ibid.*, p. 67.

and the Chéras, with the former of whom and their successors in the Madura kingdom the rulers of Tanjore were destined to be at war for many a century. It is not at all clear what were the boundaries of these three kingdoms and it is not unlikely that they varied in the constant wars which raged. A stanza ascribed to the poetess Auvaiyár [1] (whom Mr. Kanakasabhai assigns to the 1st century A.D.) gives the boundaries of the Chóla kingdom as the sea on the east, on the north the Pennár river (which reaches the sea near Cuddalore), on the south the Vellár (near the southern border of the Tanjore district), and on the west Kútagiri, Kottagiri, or Kóttaikarai. The last of these names means 'fort bank' and tradition says that it refers to the great embankment of which traces still stand in the Kulitalai taluk of Trichinopoly.

Thus at this period the Pándyas, Chéras and Chólas were the three chief powers of Southern India. Practically untouched by any pressure from the north,[2] these kingdoms, with their wars and intermarriages, their expeditions against various uncivilised jungle or shepherd peoples and their occasional amenities with Ceylon, occupy the whole political horizon. They appear to have maintained very chivalrous relations with other ruling houses, and some of the warlike virtues were cultivated up to a Spartan standard. A Chéra king once starved himself to death rather than survive the disgrace of having been wounded in the back when fighting the Chólas. Nor were the arts of peace neglected. They built irrigation works, and their palaces excited the extravagant admiration of the poets. Their trade was extensive. The poets say that 'horses were brought from distant lands beyond the sea, pepper was brought in ships; gold and precious stones came from the northern mountains; sandal and aghil came from the mountains towards the west; pearls from the southern and coral from the eastern seas; the produce of the regions watered by the Ganges, all that is grown on the banks of the Kávéri (Cauvery), the manufactures of Kalakam (in Burma) and articles of food from Elam and Ceylon'—all these were to be found in the emporium of Kávéripatnam.[3] It is not surprising to find luxury and civilisation highly developed. The poems amply attest the existence of both, and paint a more distinct and detailed picture of the society of this time than is to be found for any other period of the ancient history of this part of the country.

[1] Taylor's *Catalogué Raisonne* of Oriental MSS., iii, 42. Also old *Tanjore District Manual*, p. 736.

[2] Obscure references occur to Tamil victories over 'Aryans' which are not easy to explain; see Mr. Kanakasabhai, pp. 49, 81, 96.

[3] *Ibid.*, p. 27.

CHAP. II. EARLY HISTORY.

Karikál Chóla and his successors, 1st and 2nd centuries A.D.

A brief account of the political events related by them will now be given.

The earliest figure who stands out at all clearly in Chóla history is the great Karikál Chóla whose reign has been assigned to the period between A.D. 50 and 95. His name 'black foot' was due to an attempt to murder him by fire which, though unsuccessful, scorched and blackened his feet. His father died before his birth and he had difficulty in securing the throne. From the first he was a successful warrior. He defeated the combined armies of the Pándyas and Chéras 'on the plain of Vennil'[1] in his first battle. It was on this occasion that the Chéra king was wounded in the back and starved himself to death rather than outlive the dishonour. Karikál also subdued some of the Nága tribes and the Kurumbans, another indigenous line of shepherd kings. He is represented (evidently a most extravagant instance of poetical license) as an ally of the king of 'Avanti,' and an overlord of 'Vajra' and 'Magadha.'[2] Less improbable are the accounts of his relations with his immediate neighbours. His daughter married the Chéra king and Mr. Kanakasabhai Pillai has inferred that he and the king of the Pándyas met in a friendly manner.[3] Sluices and canals for irrigation from the Cauvery existed in his time, and probably it was he who constructed them and raised banks to prevent the river flooding the country; for his embanking of the river is mentioned in the large 'Leyden grant'[4] of Rájarája I. (985—1013 A.D.) as well as in some of the records of the Telugu Chódas found in the Telugu country.[5] It was perhaps Karikál who established the Chóla capital at Kávéripatnam.

He was succeeded by his son Nalankilli (' the good Killi ') who reigned till 105 A.D. Accomplished, good-natured and

[1] Vennil is mentioned in the Tanjore temple inscriptions under the form Venni as a sub-district belonging to the district of Havinodu-Valanádu, which appears to have denoted a part of the modern Tanjore district.

[2] Avanti is the same as Ujjain in Malwa (*Ep. Ind.*, iv, 246, and vi, 195). Vajra seems to have been a province or district on the coast, though its exact situation is not given in the poem. Magadha denotes, according to Sanskrit writers, South Behar in Lower Bengal.

[3] Rai Bahádur V. Venkayya, M.A., the Government Epigraphist, who has kindly given much assistance in the compilation of the early part of this present chapter, regards the identification of Karikál with the Chóla king who met the Pándayan as uncertain.

[4] A large grant now preserved in the University museum, Leyden. It contains much interesting matter. A tentative transcript and translation is given in Dr. Burgess' *Archæological Survey of Southern India*, iv, 204-24.

[5] *South Ind. Inscr.*, II, iii, 378 ; and Government Epigraphist's annual report for 1900, para. 45. The inscriptions show that the tradition of Karikál's having embanked the Cauvery was known as early as the eleventh century, but they cannot be represented as contemporary history.

withal ambitious, this prince was engaged in frequent conflicts with his Chéra and Pándya neighbours. He is said to have captured seven fortified towns in the Pándyan kingdom, but does not seem to have permanently enlarged his dominions. That he had a good opinion of his own abilities is shown by his verses declaring that 'If, slighting the strength of the mighty, any one is so senseless as to oppose my will, he, like a fool who stumbles on a sleeping tiger, cannot escape. If I do not attack such men and destroy them, as a huge elephant tramples under its feet a tender sprout of the bamboo, may I . . . . etc.' His son, Killivallavan, succeeded him in due course, and quelled an insurrection of no less than nine princes of the family who wished to divide the kingdom. He seems to have met with some success in his inevitable battles with the Chéras and Pándyas, making his way as far as the capitals of both. He also killed the king of Maládu (the hilly region to the west of the South Arcot district). That tract was subject to the Chólas about this time, but it is not clear whether this result was due to the expedition just referred to. Killivallavan's first wife was a princess of Ceylon. His brother Perunarkilli succeeded him and reigned till 150 A.D. Nothing seems to be known of his acts except that he performed a splendid sacrifice (the *rájasúya yága*) to which he invited the Chéra and the Pándya kings.

Two other Chóla kings whose names are referred to by the old Tamil poets are mentioned in ancient inscriptions. One Kocchennigannán is stated in the poems to have built a number of Vaishnavite and Saivite temples; and in inscriptions he is represented both as a Saivite saint and also as a devotee of Vishnu.[1] A king called Kókkilli is said to have married a Nága princess and to have had by her a son named Tondaimán Illaindiraiyan to whom the Tondaimandalam country (the districts of South Arcot, Chingleput and North Arcot) was granted by the king. This story is also met with in the records of one of the Ganga-Pallava kings of the ninth century,[2] but it is almost certainly false, and a clumsy invention designed to give a Chóla origin to the Pallavas, who soon afterwards occupied the Tondaimandalam and subjugated the Chólas. As a matter of fact the Pallavas were really invaders from central or north-eastern India. The name Tondaimán ('King of Tondai')[3] was a very ancient title of

[1] *South Ind. Inscr.* II, iii, 378 foll. [2] *Ep. Ind.*, v, 50.

[3] Analogous terms such as Şáramán and Malaiyamán suggest that Tondai or Tonda was originally the name of a country or a tribe. It is impossible to say how or when the Pallavas acquired the title.

CHAP. II. EARLY HISTORY.

theirs, and the name Tondaimandalam was in consequence applied to Chingleput and the adjoining districts, which formed the nucleus of their southern kingdom.

The names of a number of other Chóla kings who ruled at Uraiyúr are known from Tamil poems, but these rulers are not mentioned in inscriptions, nor has any regular chronology been as yet made out for them.

Pallava supremacy and pressure from Cháluk-yas, 7th century.

For several centuries thenceforth the history of the Chólas is wrapped in obscurity. When the darkness lifts, the Chólas are found (apparently for the first time) to be subject to those invaders who passed in slow succession from northern to central India and exerted a prolonged though varying pressure for several centuries upon the kingdoms of the south. The Pallavas seem to have advanced into central India from the north-west in the second century A.D.[1]; and before the middle of the following century they had subdued the Andhras and had established themselves in scattered kingdoms throughout the dominions of that and other dynasties. They reached Conjeeveram almost at once, for the records of a Pallava king of that place are couched in language and phraseology so similar to those of the Andhra inscriptions of the end of the second century A.D. as to be almost certainly assignable to a date not far removed from that time. A Pallava ruler of Conjeeveram is also mentioned in an Allahabad inscription of the middle of the fourth century. The relations of the dynasty with the older kingdoms of the south are obscure till the beginning of the seventh century, when Mahéndravarman I was on the throne, but by that time they had almost certainly subjugated the Chólas, since inscriptions of that king are found in a cave near Trichinopoly.[2] Claims to have conquered the Chólas are also made by that ruler's father Simhavishnu[3] and his son Narasimhavarman I.[4]

How far the Chólas were crushed is however not clear. The Trichinopoly inscription mentions 'the great power of the Chólas,' and it was about this time that, according to the Tamil *Periya Puránam*, a Chóla princess married a Pándyan

1 The name Pallava first occurs in an inscription of 150 A.D. at Gujarát in which a king Rudradáman speaks of a Pallava chief as his minister (*Bombay Gazetteer*, 1896, p. 317). The Andhra king Gautamiputra, 172-202 A.D., boasts of having defeated the Pallava (*Arch. Sur. West. Ind.* iv, 109), but it is clear that the Andhras were subverted by the Pallavas very shortly after his time. Their inscriptions come to an end in 216 A.D.

2 *South Ind. Inscr.* i, 30.

3 *South Ind. Inscr.*, ii, 356.

4 *Ibid.*, i, 152.

king, and with the help of the great devotee Tirugnána Sambandhar of Shiyáli,[1] converted him from Jainism to the Saivite faith. Moreover the Chinese traveller Hiuen Tsiang heard of the Chóla country in about 640 A.D., though he did not visit it. Further, the existence of repeated claims of conquest by three successive Pallava kings would at least imply repeated resistance. Thus it seems likely that both the Chólas and the Pándyas, though nominally the feudatories of the Pallavas, were little interfered with by that dynasty. No inscriptions of the Pallavas proper have been found throughout the Tanjore district, and their kings were harassed at precisely this period by repeated struggles with a new power, destined to be for many years the enemies of the Chóla people, the Chálukyas of Bádámi.

These Chálukyas suddenly appear at the beginning of the seventh century A.D. as the owners of a vast empire in central and western India the capital of which was at Bádámi in the Bombay Presidency. Under their king Pulikésin II. they soon extended their empire to the eastern sea and into the Gódávari district, and drove back the Pallavas to the walls of Conjeeveram. Indeed they boast[2] that they conquered the Pallavas and the Chólas and that they crossed the Cauvery and invaded the country of the Chéras and the Pándyas.[3] Their conquest of the Chólas, if it really occurred, must have been ephemeral, since there are no traces of permanent Chálukyan dominion in Chóla territory at this period. A boast which is of greater interest and is much more likely to have a foundation in fact is the claim that they induced the Pándyas, Chólas and Chéras to combine against the Pallavas.[4] The Chálukyas seem to have declined in power soon afterwards. Internal dissensions divided them into the Western kingdom of that name, which retained the capital at Bádámi, and the Eastern Chálukyas of Vengi (near Ellore) who established a kingdom in the Northern Circars.

The relations of the Pallavas with the kingdoms of the south about a hundred years later are briefly referred to in an inscription of theirs which records the defeat of the Pándyas at 'Mannai Kudi'[5] by the general of their king Nandivarman Pallavamalla. As however the situation of Mannai Kudi is unknown, it is unsafe to speculate as to the nature of the conflict.

[1] See Chap. XV, p. 258.
[2] Sewell's *Lists*, ii, 155.
[3] *Bombay Gazetteer* (Bombay, 1896), ii, 183.
[4] *Ind. Antiq.*, viii, 245.
[5] *South Ind. Inscr.*, ii, 372.

CHAP. II. EARLY HISTORY.

The same Nandivarman Pallavamalla was crushingly defeated by the Western Chálukyan king Vikramáditya II. (733-47).[1] What part the Chólas took in the conflict between the Pándyas and Pallavas and what were their relations with the latter are obscure. It is only known that the Pallava empire declined (or collapsed) before the middle of the eighth century, shortly after this struggle. A few years later the Western Chálukyas of Bádámi also ceased to be a dominant power, and their place was taken by the Ráshtrakútas of Málkhéd in the Canarese country.

Brief supremacy of the Ganga-Pallavas and rise of the Chólas, 9th and 10th centuries.

A later dynasty of Pallavas, styled the Ganga-Pallavas by Dr. Hultzsch, appear to have taken the place of the older Pallavas in the Tamil country. They did not however apparently extend their rule into the country of the Chólas till the reign of the last king of that dynasty, Vijaya Nripatunga Vikramavarman, who ruled in the second half of the ninth century[2] and whose inscriptions are found at Lálgudi in Trichinopoly district and in the Tanjore taluk.[3] In the interval the Chólas were apparently free from interference from the north, though it is probable that about this time their country was overrun by the Pándyas.[4] Nor did their dependence on the Ganga-Pallavas last for more than a few years. A revival came at the end of the ninth century under king Vijayálaya, who seems to have founded a dynasty which soon extended the sway of the Chólas both north and west and formed them into a great and powerful people. From this point inscriptions, though almost as liable as the poets to exaggeration, indicate with clearness the general lines of the history of the Tanjore country.

[1] *Bombay Gazetteer*, i. 327 ff.

[2] The precise date of Nripatunga is unknown. Dr. Hultzsch thinks him the grandson of the Ráshtrakúta king Amóghavarsha I. (814-878). A queen mentioned in one of his inscriptions figures also in one of the records of the Chóla king Aditya I., who reigned at the end of the ninth century. See the Government Epigraphist's report for 1,900-01, para. 10.

[3] Government Epigraphist's annual report for 1903-04, para. 13.

[4] The Ganga king Prithivípati I. lost his life in a battle with the Pándya king Varaguna at Tiruppirambiyam near Kumbakónam, *South Ind. Inscr.*, II, iii 381. Prithivípati I. was a contemporary of the Ráshtrakúta king Amóghavarsha I. (814-15 to 876-78 A.D.). That the battle should have taken place in the north of the Chóla country and the Pándyas be mentioned as the victors would seem to indicate that the Pándyas had subdued the Chólas or were the predominant partners in an alliance with them. Some Pándya inscriptions at Tillaistanam and Sendalai in Tanjore taluk, which are of uncertain date, but on palæographical grounds can be assigned to the ninth century A.D. go to establish the fact of a Pándyan conquest at this period, and a grant of Varaguna himself has recently (1905) been found in Trichinopoly. The Pándyas also invaded Ceylon at this time.

CHAP. II. EARLY HISTORY.

Predecessors of Rájarája I. *circ.* 880–984

About Vijayálaya, the first king of this period, and his successor Áditya I.[1] little is known. A doubtful authority[2] ascribes to the latter the conquest of 'the Kongu country' (Salem and Coimbatore districts) in 894 A.D., and it seems certain that by the beginning of the tenth century this was an accomplished fact. The same king seems to have taken possession of Tondaimandalam, the ancient Pallava country; since an inscription of one 'Rájakésarivarman' found at Tirukkalikkunram in the Chingleput district should apparently be ascribed to his reign.[3] His successor Parántaka I. (approximately 906–946) is a more distinct figure; and under his leadership the Chólas acquired a dominion which foreshadowed the greater empires of Rájarája and Kulóttunga. He won victories over the Bánas (who with their capital at Tiruvallam in North Arcot ruled in parts of the North Arcot and Salem districts and of Mysore), over the Gangas of Mysore, over the Pándyas and over the King of Ceylon; from the last of which exploits he took the modest title of 'a veritable Ráma in battle.' In describing the affair he says 'he slew in an instant, at the head of a battle, an immense army despatched by the Lord of Lanka'; and another inscription expressly states that he entered the island with an invading army. The reality and the extent of his conquests are indicated by the fact that his inscriptions are found from Suchíndram near Cape Comorin in the south to Kálahasti (in North Arcot) in the north, and as far as Sómúr near Karúr in the west. He is said in the large Leyden grant to have covered the temple of Siva at Chidambaram with 'pure gold brought from all the regions subdued by the power of his own arm,' and the copper grants found at Udayendiram state that 'he practised many meritorious acts and gifts, such as the *hémagarbha* gift, the *tulábhára* gift,[4] gifts of land to Bráhmans and the building of temples.' His capitals seem to

[1] For these kings and their successors see the Government Epigraphist's annual report for 1892, para. 6, and *South Ind. Inscr.*, III, ii, 196. They seem to have taken alternately the titles 'Rájakésari-varman and Parakésari-varman.' How far this dynasty was descended from the old Chóla rulers of Uraiyúr mentioned by the Tamil Poets it is unsafe to conjecture. Some of the former are claimed as ancestors by some of the latter, and both alike belonged to 'the Solar race.'

[2] Sewell's *Lists*, ii, 155.

[3] *Ep. Ind.*, iii, 278. See also Government Epigraphist's report for 1901, para. 10.

[4] The *hémagarbha* and *tulábhára* gifts are still practised by the rulers of Travancore. The former consists in making presents to Bráhmans of the parts of a golden receptacle in which the king is made to sit for some time, and the second in similar presents of coins or bullion against which the king is weighed.

CHAP. II. EARLY HISTORY.

have been Conjeeveram and Tanjore. His queen was a princess of Kérala.[1]

His death was followed by a crushing blow to the Chóla power, which confined that dynasty for the next half century to its own ancestral dominions and Tondaimandalam. His eldest son and successor, Rájáditya, came into collision with the Ráshtrakúta king Krishna III., then in possession of the Western Chálukyas' country, and fell in a battle with that monarch at Takkólam (near Arkonam junction) in 949 A.D. The victor does not appear to have subdued more than Tondaimandalam (though he claims to have captured Tanjore)[2] since none of his inscriptions have been found either in the Tanjore or Trichinopoly districts. The conquest of Tondaimandalam by the Ráshtrakútas is established by their inscriptions, but had no lasting effects. The country was apparently reconquered a few years later by king Áditya II.[3] But this reverse to the Chóla power caused the revolt of apparently the whole of its recently-acquired empire, and it was only with the reign of Rájarája I. that the lost ground was altogether recovered. Meanwhile a period of recuperation followed. The names of the next five kings after Rájáditya are known, but little is on record regarding their actions. They were Gandaráditya, Arinjava, Parántaka II., Áditya Karikála or Áditya II., and Madhurántaka. Áditya II. was the son of Parántaka II., Arinjava was the brother of Rájáditya, and Madhurántaka the son of Gandaráditya. This irregular succession seems to indicate that they fought among themselves for the throne. The reconquest of Tondaimandalam by Áditya II. has been already mentioned. The same king is said in the large Leyden grant of Rájarája I. to 'have conquered Vira Pándya in his youth.' From this it may be inferred that the period, even if marked by disorder, was not a time of absolute weakness.

Conquests of Rájarája I., 985-1003.

Matters became more settled when the great Rájarája I. (985-1013) came to the throne. He was the youngest son of Parántaka II., and his original title was Rájakésarivarman. His title Rájarája seems to have been given later by the authorities of the Chidambaram temple.[4] His reign is the starting point of a period of unexampled prosperity which remained unbroken, with one short interval, for over a

[1] The county of the Chéras.

[2] *Ep. Ind.*, iii., 282 foll.

[3] An inscription of his is found at Ukkal not far from Conjeeveram. *S. Ind. Inscr.*, iii, 21.

[4] His other titles were Rájásraya, Nityavinóda, Chóla-Arumóli, Mummudi-Chola, Jayankonda-Chóla, and Sivapádasékhara.

century. He claims that his rule extended as far as Quilon and Coorg in the west, and from Ceylon[1] and Cape Comorin to the borders of Orissa. His descendants extended the Chóla supremacy to Burma[2] and the Malay Archipelago.[3] The earliest recorded event of his reign is his expedition in or before 994 A.D. against a seaport of the Chéra country, which he destroyed.[4] He also claims to have won several victories over the Chéra king and the Pándyas in Malabar, and boasts that he subjugated that country.[5] It was at the end of the century that most of his triumphs were achieved. In 998-99 A.D.[6] he conquered the Gangas of Mysore, whose capital was at Talakád;[7] the country of the Nolambas (Bellary); 'Tadigaipadi' (not satisfactorily identified); Vengi (the southern part of the Northern Circars), Coorg and the Pándyas. The Bánas of Tiruvallam had apparently ceased to be a ruling power before his reign.

Among the nations conquered by him were the Western and Eastern Chálukyas of the Deccan and the Northern Circars, respectively, who were both destined to be closely connected with the future history of the Chólas. The Eastern Chálukyas, whose country (Vengi) and its capital at the present Rajahmundry lay in and between the Kistna and the Vizagapatam districts, fell before him in 998–99 A.D.[8] In that territory he brought to an end an interregnum of 27 years by putting a king of the old line upon the throne, apparently as his feudatory.[9] A few years later a prince of this house, Vimaláditya, married the daughter of Rájarája, the Chóla king, and became king of Vengi, which was still apparently under the Chóla suzerainty. His son and grandson also married daughters of Chóla kings, and it was the second of these rulers, the great Kulóttunga I., who in later years claimed the Chóla kingdom as his mother's heritage and established a new dynasty in Tanjore. The warlike Western Chálukyas of the Western Deccan (who had recently re-established their power at Kalyáni) were not subdued by Rájarája till

[1] See below p. 30.

[2] See *Madras Review* for August 1902, pp. 246 foll.

[3] We find Tamil used to record the acts of a public body in Sumatra in A.D. 1088. See the Government Epigraphist's report for 1892, para. 11.

[4] See the Government Epigraphist's report for 1892, p. 4.

[5] *South Ind. Inscr.*, ii, 236. There are unfortunately few inscriptions on the West Coast; but Rájarája's conquest was probably more than local.

[6] *South Ind. Inscr.*, III, i, 29.

[7] Their capital was not taken till about 1003 A.D. See Rice's *Mysore Gazetteer*, i, 333.

[8] *South Ind. Inscr.*, iii, 5.

[9] *Ep. Ind.*, vi, 349.

CHAP. II. EARLY HISTORY.

1006-07 A.D.[1] The conquest is admitted in a Western Chálukyan inscription of the following year at Hottur in the Dharwar district,[2] which records how the Chóla king, having collected a force numbering nine hundred thousand men, 'had pillaged the whole country, had slaughtered the women, the children and Bráhmanas, and, taking the girls to wife, had destroyed their caste.' The victory was not permanent in its effects, however, and the Western Chálukyans remained for long the most stubborn enemies of the Chólas, the scene of conflict being generally in the Mysore Province or Bellary. Indeed the people of Bellary and Anantapur and the northern parts of Mysore were closely connected, ethnically speaking, with the Western Chálukyas and readily acknowledged their rule, even though occasionally overrun by the Chólas.

Quilon, Kalinga (the country lying south of Orissa) and Ceylon were subdued before 1002-03 A.D. The last conquest appearing in Rájarája's inscriptions is that of the 'twelve thousand ancient islands of the sea,' which was effected apparently in 1013-14 A.D., the last known year of his reign.

His domestic rule.

The personality of this mighty conqueror excites the imagination; but unfortunately few particulars survive. More is no doubt to be learned from the complete study of his many and voluminous inscriptions. He built the great and beautiful Siva temple in Tanjore, which was evidently taken as the model for several others in Southern India, among them the fine temple at Gangai-konda-chólapuram, a later Chóla capital in the Trichinopoly district. A devoted Saivite, his toleration of other religions is borne out by his endowment of a Buddhist temple built by a feudatory.[3] He apparently also furthered the development of irrigation and the system of village administration which was so elaborate during this period,[4] for his inscriptions betray a very keen interest in the details of the latter. An innovation of another character introduced by Rájarája is of the greatest importance to the historical student; namely the custom of prefixing short accounts of his achievements to his inscriptions. This practice was followed by his successors, and it has provided the chief materials for the reconstruction of this period of Chóla history.

His successors.

The family of Rájarája remained for some sixty years on the Chóla throne; and his successors upheld the dignity, and

[1] Government Epigraphist's annual report for 1895, para. 11.
[2] *Bombay Gazetteer*, i, 433.
[3] This is recorded in the Leyden grant; Burgess, *Arch. Surv. South Ind.*, iv, 204-24.
[4] See below p. 35.

to some extent enlarged the boundaries, of the empire created by him. During this period the political configuration of Southern India remained almost unchanged. The chief enemies of the Chólas were the Western Chálukyas, but rebellions among the Eastern Chálukyas, Chéras,[1] Pándyas and Singhalese are also recorded.

Ráéjndra Chólá I., 1011–1044.

Rájarája's successor was his son Rájéndra Chóla, who came to the throne in 1011-12, during his father's life-time, and ruled till about 1044. His conquests are recorded at great length in his inscriptions and are said to have extended as far as the Ganges; whence he took the surname of Gangai-konda-Chóla, or 'the Chóla who conquered the Ganges.' The title is still preserved in the name of his capital, Gangai-konda-chólapuram in the Udaiyarpálaiyam taluk of the Trichinopoly district. That his arms really reached as far as Mahéndragiri in the Ganjám district is established by an inscription of his which has been found on that hill.[2] He also sent a naval expedition against Kadáram in Lower Burma, and seems to have conquered the Nicobar islands in passing.[3] He further fought against the Western Chálukyan king Jayasimha II; but both sides claim the victory and it is not possible to say what was the result of the hostilities. For some reason not yet ascertained he moved his capital about 1022 from Tanjore to Gangai-konda-chólapuram,[4] and there he built a large temple on the model of that at Tanjore.

Rájádhirája Déva I. 1018–1053.

Rajéndra Chóla shared his throne for many years with his son or nephew, Rájádhirája Déva I., who succeeded as early as A.D. 1018[5] and continued to rule after Rájéndra Chóla's death till 1053. Nothing is known of his earlier acts, and his first inscription is dated in his 26th year, or 1043-44. He was involved in wars against the Pándyas, Chéras and Singhalese, who seem to have united during this reign to throw off the Chóla yoke. The revolt was sternly suppressed, the Chéra king being trampled to death by an elephant. An inscription describing the victory on the rebels says that 'of the three allied kings of the south the Chóla monarch cut off in battle the beautiful head of Mánábharanan; seized in fight Víra-kéralan of the broad ankle-rings and was pleased to have him trampled by his furious elephant Attivárana; and drove to the ancient Mullaiyár[6] Sundara-Pándya of great and endless fame, who lost in the fierce struggle his royal white parasol,

[1] See footnote 4 on p 23 above.
[2] Government Epigraphist's report for 1896, para. 22.
[3] Government Epigraphist's report for 1899, para. 47.
[4] See the account of Tanjore, Chapter XV, p. 266.
[5] *Ep. Ind*, vii, 7.
[6] Not identified.

CHAP. II
EARLY HISTORY.

his whisks of the hair of the white yak and his throne, and took to flight bare-headed, without his crown, with locks dishevelled and with weary feet.'[1] Rájádhirája Déva also fought against the Western Chálukyan king Áhavamalla, and claims to have burnt the palace of the Chálukyas at Kampli in the Bellary district and carried the war as far as Kolhapur in the Bombay Presidency.[2] His opinion of his own achievements is illustrated by the fact that he performed the *asvamédha*[3] or 'horse-sacrifice,' which was generally undertaken only by mighty and victorious monarchs. He lost his life, as the records of both sides testify, in a battle between the Chólas and Chálukyas at Koppam in Mysore in 1053.

Rájéndra Déva, 1052–1064.

This battle is described in an inscription of his cousin or brother,[4] who was also his co-regent and successor, Rájéndra Déva (1052-64), in the following vainglorious terms:[5] "While the Chóla king was resplendent upon earth, the proud and haughty Chálukya king Áhavamalla, heard that the Valavan (*i.e.*, the Chóla king), desirous of war, had started from his country and had reached Irattamandalam (apparently the Chálukyan country). Exclaiming 'This is intolerable,' and springing up, his eyes burning with rage, he marched to Koppam and attacked the enemy. Then, while showers of arrows pierced the forehead of the Chóla king's elephant, that monarch's royal thigh, and his shoulders which resembled hillocks, and while the ankle-ringed warriors who were riding with him were falling on all sides, the Chóla king deployed on the battle-field many matchless valorous regiments and sent to the other world Jayasimha, the brother of the strong Chálukya, and the brave Pulikésin and Dasavarman with his garlands of flowers. The Chálukya, defeated, fled trembling with dishevelled locks and weary feet, and was driven into the western ocean."

Víra Rájéndra Déva, 1062–1069.

This Rájéndra Déva shared his throne with Rájamahéndra, about whom very little is known.[6] He was succeeded by the powerful king Víra Rájéndra Déva (1062-63 to 1068-69). The field of this monarch's activities was wide, and his achievements include victories over the Chéras and Pándyas, the reconquest of the Eastern Chálukyan country of Vengi and

[1] *South Ind. Inscr.*, iii, 56.

[2] His victories are acknowledged by the Chálukyan inscriptions which admit that 'the wicked Chóla, penetrated into the Belvola country and burned the Jaina temples.' *South Ind. Inscr.*, iii, 53.

[3] *South Ind Inscr.*, iii. 57.

[4] *South Ind. Inscr.*, iii, 53. A Canarese record says that Rájádhirája's death broke the succession of his family.'

[5] Government Epigraphist's report for 1898, para. 4

[6] *South Ind. Inscr.*, iii, 113.

repeated triumphs over the Western Chálukyas. The wars against the Chéras and Pándyas were again occasioned by a rebellion in the south, and this revolt was as sternly and successfully repressed as the other. 'He caused to be trampled by a furious *mast* elephant the king of the south with his anklerings of gold, the young son of Srívallabha, and Vírakésarin whose crown of jewels glittered as the lightning.'[1] The most important of his wars however were those with the two Chálukyan kingdoms. He claims no less than five victories over the Western Chálukyas, and after the last of these battles at 'Kúdal' or 'Kúdalasangan' (apparently Kúdali, at the junction of the Tunga and Bhadra rivers) he boasts that he conferred the kingdom of the Western Chálukyas on Vikramáditya VI. and gave him his daughter in marriage. Whether the kingdom was 'conferred' or not, it is certain that a truce and a royal intermarriage stilled for a few years the feud between these rival powers, and that at this period the Chólas were allied by marriage with both branches of the Chálukyas.

Víra Rájéndra Déva's own account of his final victory over the Western Chálukyas says that smarting under his recent defeats, 'the Chálukyan king (Áhavamalla) of the lunar race took anxious counsel with himself and exclaiming 'Rather death than disgrace' declared that the same Kúdal, where previously he and his sons had fled in disorder, should be the next battle-field.' He then sent a taunting letter to the Chóla king, challenging him to come to Kúdal. On receiving this, 'the mind, the face and the royal shoulders of the king became doubly brilliant with surpassing beauty and joy. He started and entered that battle-field. As the king of the Vallabhas (the Chálukyas) did not arrive, he waited one month after the appointed day. Then the liar (Áhavamalla) fled till he was exhausted and hid himself in the western ocean. The Chóla king subdued in war the seven and a half lakhs of the famous Irattipádi (Chálukyas) and kindled crackling fires. In order that the four quarters of the earth might praise him, he planted on the bank of the Tungabhadra a pillar bearing a description of his victory, and the tiger floated proudly on the banner of the solar race.'[2]

The details of this king's reconquest of the Vengi country are obscure. It is not at all clear who resisted him. Vimaláditya, as already recorded, had been appointed by his father-in-law, the great Chóla emperor, Rájarája I., as king of Rajahmundry; and had been succeeded in 1023 by his son,

[1] *South Ind. Inscr.*, iii, 37.

[2] Government Epigraphist's report for 1898, para. 5.

CHAP. II. EARLY HISTORY.

the Chálukyan Rájarája, who ruled till 1063 and also espoused a Chóla princess, the daughter of Rájéndra Chóla. The Chálukyan Rájarája was not succeeded by his son Kulóttunga, but by his brother Vijayáditya VII. It is not clear why Kulóttunga did not come to the throne. He appears to have been adopted as a son by his maternal grandfather, Rájéndra Chóla, and to have lived for some time in his youth in the Chóla country; and his supersession may be explained by his absence from the scene, or by the jealousy of the Chóla monarch, who may well have feared him as a possible rival. Now in the Chóla reconquest of Vengi, Víra Rájéndra Déva acted as the friend and protector of Vijayáditya VII. 'whose broad hands held weapons of war, and who had taken refuge at his (Víra Rájéndra Déva's) lotus feet.' But from whom Vijayáditya had taken refuge is in no wise clear. It has been supposed that his assailant was either the young Kulóttunga or the Western Chálukyan Vikramáditya VI., who is known to have invaded Vengi some time before 1064. Difficulties beset both suppositions, for while one inscription speaks of Kulóttunga as 'lord of Vengi,' which raises the inference that he tried to oust Vijayáditya VII., another (*Ind. Antiq.*, xviii, 171) says that the latter asked for the help of the king of Kalinga against the Chólas.

Whatever may have been the cause of the war, Víra Rájéndra Déva was successful in it. 'He reconquered the fine country of Vengai and bestowed it on Vijayáditya.' He returned home and 'all the kings of the earth worshipped his feet and praised him as he sat on a throne bedecked with shining jewels and exhibited one after the other the piles of great treasures which he had seized in the rich country of Vengai.'[1]

Usurpation of the Chóla throne by Kulóttunga I, *circ.* 1073.

The death of Víra Rájéndra Déva (1068-69) was followed by grave internal disorder in the Chóla kingdom. He had previously shared his throne for a year or two with his son Adhi Rájéndra, and the trouble began as soon as the latter succeeded. Vikramáditya VI., the Western Chálukyan king and son-in-law of Víra Rájéndra Déva, hearing that 'his father-in-law was dead and the Chóla kingdom in a state of anarchy,'[2] at once started for the south and replaced Adhi Rájéndra on the throne. But he had barely returned from the expedition, when he heard that this prince had been killed in a fresh rebellion and that Kulóttunga had succeeded

1 Government Epigraphist's report for 1898.

2 For this and what follows see Government Epigraphist's report for 1901, para. 12.

him. This Kulóttunga claimed the Chóla throne both as grandson and as adopted son of Rájéndra Chóla. CHAP. II. EARLY HISTORY.

A furious conflict now ensued between Kulóttunga and Vikramáditya VI., the latter of whom apparently wished either to avenge Adhi Rájéndra's death or to secure the throne for some Chóla relation of his. The war is described in widely different terms in the records of the two conflicting powers, but terminated in the complete victory of Kulóttunga. His inscriptions boast that he drove Vikramáditya from Kolar to the Tungabhadra. The final actions took place about 1073, but Kulóttunga always dates his accession from 1070, from which date he probably considered himself king *de jure*.

His reign.

Kulóttunga I. is another king whose personality is attractive but is only vaguely outlined in the records of the time. A son of the Eastern Chálukyan king Rájarája (1022–62) and of Ammanga Dévi, daughter of the Chóla king Rájéndra Chóla (1011–44), he became in early life the favourite of his mother's father, and was adopted as his son. He spent some time in the Chóla country in his youth, and a record of a gift of his when only a 'prince' has been found at Tiruvádi near Tanjore. He also distinguished himself while heir-apparent by capturing elephants at 'Vayirágaram' and defeating 'the king of Dhará at 'Sakkarakottam.'[1] It has already been noted that he was supplanted by his uncle on his father's death. Apparently he obtained the Vengi throne as well as that of the Chólas, since even after his accession to power in the south he allowed his usurping uncle to continue as his viceroy in the north. He did nothing to extend his dominions, and it was apparently during his reign that Ceylon was lost to the Chóla empire; but in one or two directions he regained ground which had been lost either by his predecessors or in the first few troubled years of his own rule. His actual conquests, apart from his victories over Vikramáditya VI., seem to have been confined to suppressing a rebellion of the Pándyas and Chéras, garrisoning the border of Travancore (he stationed a regiment near Kóttár), and reconquering the Kalinga country, which last seems to have revolted at least as early as Víra Rájéndra Déva's reign. The Ganga country in Mysore was retaken from Vikramáditya in the early part of Kulóttunga's reign, but it appears to have been lost again before the end of it, and immediately after his death Vengi was for a time (1120–24) occupied by his old enemy Vikramáditya VI.

[1] These places have not been identified, but are apparently in the north of the Northern Circars.

CHAP. II.
EARLY HISTORY.

Among his domestic reforms Kulóttunga took great pride in the abolition of the inland transit duties which were such a hindrance to mercantile transactions in ancient times. He also had the country resurveyed. His capital was Gangai-konda-chólapuram, but Conjeeveram was also a city of importance and his occasional residence. In 1118 he summoned his son Vikrama Chóla from the viceroyalty of Vengi to share his throne, and he died shortly afterwards.

Relations with Pándyas and Ceylon.

The relations of Rájarája I. and his successors with the Pándyas and Ceylon are a little obscure. Most of them boast of conquests in both these directions, but it is obvious that repeated conquests imply repeated resistance and it is difficult to gauge precisely the degree of subjection to which these countries were brought. The reality of Rájarája's victories cannot, however, be doubted. Inscriptions of his reign are found in large numbers in the extreme south of the peninsula and in Ceylon, copper coins inscribed with his name are met with in considerable quantities in the Madura bazaar,[1] and he presented the revenue of a village in Ceylon to the Tanjore temple. As regards the Pándyas, it is obvious that for some time their country was a mere province of the Chóla dominions. It was called Rájarája-pándinádu, the name of Korkai, its ancient capital, was changed into Chóléndra-simhachaturvédimangalam, and Rájéndra Chóla I. (1011–44) established a dynasty of Chóla blood in the Pándyan country with the title 'Chóla-Pándya.'[2] The first rebellion which occurred was in the time of Rájádi-rája (1018–53), and this, as above noted, was absolutely quelled by that monarch. Another broke out during the reign of Víra Rájéndra (1062–71), but this also was crushed, and the Pándyan king put to death. A third rebellion took place in the troubled time that followed Kulóttunga's accession to the Chóla throne (about 1073, but the Chóla king again subdued the country as far as Kóttár in Travancore, where he stationed a garrison to guard the frontier. These rebellions must have been led by some of the old Pándyan stock. 'Chola-Pándyas' were apparently ruling as feudatories of the Chólas[3] till as late as 1135. By the last quarter of the twelfth century the Chóla-Pándya line seems to have died out, for the Chólas are found to be supporting claimants to the Pándyan throne whose names seem to indicate no relationship to the

[1] Captain Tufnell's *Hints to Coin Collectors in Southern India*, p. 11.

[2] See the Government Epigraphist's report for 1904–05.

[3] A certain Vikrama Chóla-Pándya, apparently a prince of this family, was probably (to judge by his name) a contemporary of the Chóla king Vikrama-Chóla (1118–35).

Chólas at all. This war of the Pándyan succession (shortly to be described) seems to have lasted for two generations, and, though the Chóla *protégé* was ultimately successful, the decline of the Chóla power at this period enabled the Pándyas to reassert themselves about the beginning of the thirteenth century and to throw off for ever the Chóla yoke.

Perhaps the Singhalese annals[1] can be relied on for the events that took place in that island. From these it appears that the whole island was subdued by Rájarája I. and remained under a Chóla deputy till the time of Kulóttunga (1078–1118), when a rising took place and the Chólas were completely driven out. Probably Kulóttunga was too busy securing his position at home to care about such matters ; but it seems that neither he nor his successors ever again obtained a substantial footing in the island.

Gradual decline of the Chólas.

During the twelfth century the power of the Chólas slowly declined. Their control over the Northern Circars was little more than nominal during the greater portion of that century,[2] and the Pándyas seem to have reasserted their independence before it was half over. Moreover we find the various feudatory chiefs of the Tondaimandalam gradually entering into offensive and defensive alliances among themselves, while nominally acknowledging the Chóla sovereign. There were however some powerful Chóla kings during this period. Vikrama Chôla (1118–35) seems indeed to have supported no small degree of the dignity of his father Kulóttunga I., and it would seem that process of dissolution went on most speedily under his successors Kulóttunga II. (about 1135–46) and Rájarája II. (1146 to about 1171). The early years of the reign of Rájádhirája II. (about 1171–78) were hardly more prosperous though that king could boast of one considerable success before his death. It was in his time that the Chólas became involved in the war of the Pándyan succession which took place in the latter part of the twelfth century.[3] The king of Ceylon took the side opposite to that espoused by the Chólas ; and, after a victorious campaign in the Madura district, the Singhalese advanced to the north against the Chólas and burnt

[1] See Sewell's *Lists*, ii, 157.

[2] The last of the Chóla kings who had any real power in the Vengi country seems to have been Vikrama Chóla (1118 to at least 1135). He appears to have left the control of that province in the hands of a family of chieftains of 'Vélanándu' (apparently Chandavólu in Guntúr). None of his successors seem to have visited this country. They are recognised as overlords, however, in the inscriptions of the various chieftains of the Vengi country till as late as the end of the thirteenth century, when they had long lost all pretensions to even a limited empire

[3] This is described in detail in the Government Epigraphist's annual report for 1898–99, paras. 23 foll

CHAP. II. EARLY HISTORY.

some villages in the Pattukkóttai taluk. An inscription of one of their feudatories found as far north as Arpákkam near Conjeeveram gives a vivid picture of the dismay of the Chólas and describes the ravages of those 'very wicked and vicious men,' 'all sinners against Siva,' who had 'removed the sacred door of the temple at holy Rámésvaram, obstructed the worship and carried away all the temple treasures.' An appeal was made to the local priest, who 'was pleased to worship Siva for 28 days continuously,' and by his efforts the invaders were defeated. They seem to have retired from the country immediately after this reverse, but none the less they left their *protégé* upon the Pándyan throne. The war was continued a few years later by the next Chóla king, the last really powerful sovereign of that dynasty, Kulóttunga III. (about 1178–1215), who defeated the Singhalese, 'cut off their noses,' drove them into the sea, captured Madura and made over the Pándyan crown to a candidate of his own. From this achievement he took the title 'conqueror of Madura and Ceylon,' but these successes did not arrest the decay of the Chóla kingdom for more than a short time.

Subjection to Pándyas and Hoysalas.

It was in the days of Rájarája III. (1216 to at least 1243–44)[1] that the first fatal blows to the Chóla power were dealt. The Pándya king Máravarman Sundara Pándya I. (1216–35) boasts that he burnt Tanjore and Uraiyúr, conquered the Chóla country and returned it subsequently to its king as a gift;[2] and inscriptions of his, dated 1223 and 1225, at Tirukkàttuppalli (in Tanjore taluk) and Srírangam support his claims.[3] Moreover a prince of Pallava extraction actually captured this Chóla king about 1230–31. He was released and reinstated[4] by a new power, that of the Hoysala Ballálas, who had occupied the southern dominions of the Western Chálukyas and now interfered in the affairs of the south. They had protected the Chólas from the Pándyas ('cleft open the rock that was Pándya') and established themselves near Srírangam in a new town 'which had been built (by Víra Sómésvara, the Hoysala king) in order to amuse his mind in the Chóla country, which he had conquered by the power of his arm.'[5]

The last of the Chóla kings of the Vijayálaya dynasty who possessed any degree of real power was apparently Rájéndra Chóla III., who came to the throne in 1246,[6] reigned till at least

[1] Government Epigraphist's annual report for 1900, p. 13 foll.

[2] *Ep. Ind.*, vii, 161.

[3] *Ep. Ind.*, vi, 303-4.

[4] See the graphic description in the Tiruvéndipuram inscription of Víra Sómésvara. *Ep. Ind.*, vii, 160.

[5] See *Ep. Ind.*, iii, 8, 14.

[6] *Ep. Ind.*, vii, 146.

1267 and appears to have resisted the Hoysalas with some success. He calls himself 'the hostile rod of death to his uncle Sómésvara,'[1] and seems to have defeated him in battle. Indeed three claims to victories over the Hoysalas are made about the middle of the thirteenth century, one by the Chólas, one by the Telugu Chódas (who say they thereby established the Chóla king on his throne), and one by the Pándyas. The conquest by the Chólas must have taken place in or before 1252,[2] whereas that by the Pándyas in which the Hoysala king Víra Sómésvara was slain must have occurred in or after 1254, the latest known date of that ruler's reign. It is not unlikely that the alleged victory of the Telugu Chódas over the Hoysalas is the same as that claimed by the Chólas. The Hoysalas were not however permanently weakened, since we find them again at Srírangam later on.

At this point a time of great Pándyan prosperity followed. Jatávarman Sundara Pándya I. (1251–61) penetrated as far north as Nellore, where he had himself 'anointed as a hero' and left an inscription. Records of his appear in this district as early as 1253, and he was at Srírangam by 1260. He covered a portion of the Srírangam temple with gold and made numerous gifts to it. A number of grants prove the Pándyan occupation of the Chóla dominions, but the dates are still obscure. Curiously intermixed with the evidence of Pándyan supremacy are traces of continued Hoysala power. Thus while Jatávarman Sundara Pándya I. left an inscription at Srírangam dated 1260 A.D., the Hoysala king Víra Rámanátha Déva made a grant there in 1256; and Hoysala inscriptions in the Trichinopoly district continue till at least 1294 A.D. Three other Pándyan kings have left records in that district; namely, Máravarman Kulasékhara I. (apparently the Kales Déva of Muhammadan history), Jatávarman Sundara Pándya II. (the Sender Bandi of Marco Polo) and Máravarman Kulasékhara II. The inscriptions of these kings continue to 1321 and are found in many parts of the Chóla dominions, the Tondaimandalam and the Kongu country. It is impossible to say what were the variations in the boundaries of the Pándya and the Hoysala empires during this period or whether the Chóla kings had any power at all. A great change was however at hand.

About this time (1310) Southern India was convulsed by the sudden invasion of Malik Káfur, a general of the Delhi emperor and the first Muhammadan invader of the south, which destroyed the Hoysalas and made way for the

[1] *Ep. Ind.*, vii, 177. [2] *Ibid.*, 176.

CHAP. II. EARLY HISTORY.

Conquest of the south by Malik Káfur, 1310.

Vijayanagar empire. He is said by the Muhammadan historian, Ferishta, to have penetrated as far as Rámésvaram, and it is certain that Muhammadan kings ruled in Madura and Trichinopoly for a great part of the half century which succeeded his departure.[1] The Pándyas and Chólas seem to have been prostrated at the time, for we hear that the Chéra king Ravivarman or Kulasékhara[2] marched across the peninsula to Srírangam and Conjeeveram in 1313, and about this time the power of both may be said to have come to an end. The Pándyan king Kulasékhara II. no doubt left records in Tinnevelly and Gangai-konda-chólapuram down to at least 1321, and his line did not actually die out for another three centuries. But it was no longer independent. Obscure references to the existence of Chóla princes occur near Trichinopoly to a late period, but these rulers similarly possessed no independent power.

General character of the Chólas

Some account of the Chóla people as portrayed by the Tamil poets who wrote about the commencement of the Christian era has already been given. The same impression of chivalry and civilisation is conveyed by the inscriptions and the actions of the great dynasty of Vijayálaya which now comes to an end. Their chivalry is apparent even through the turgid boastfulness of the records of their military expeditions. Their civilisation is exhibited in a number of ways. Revenue surveys were made both prior to the reign of Rájarája I. (985–1013) and in that of Kulóttunga I. (1070–1118). Land as small as $\frac{1}{52,428,800,000}$ of a *véli* (a *véli* is about 6½ acres) is declared to have been measured and assessed to revenue[3]! Kulóttunga, as noted above, abolished the inland transit duties and was rightly proud of such an enlightened measure. Irrigation, which received the attention of the earlier Chólas, was greatly developed by their successors. It was apparently by them that the Grand Anicut,[4] 'the bulwark of the fertility of the Tanjore country,' was built, and the old work remains the base of the modern improvement upon it. The names of most of the irrigation channels which still lead from it are mentioned in the inscriptions of this period. The head sluice of the Uyyakkondán channel, which supplies water to the town of

[1] They seem to have ruled from 1327 to 1365 A.D. See below p. 35, and Elphinstone's *History of India* (London, 1857), 341.

[2] There is an inscription of his dated 1313 at Tiruvadi in the South Arcot district, *Ep. Ind.*, viii, 8.

[3] Government Epigraphist's annual report for 1900, para. 25, and *S. Ind. Inscr.*, ii, 62, para. 11.

[4] See Chapter IV, p. 104.

Trichinopoly, is referred to in a grant of Kulóttunga III. dated 1205–06 and is in existence to the present day. The head sluice of the *Periyaváykkál* near Musiri in the Trichinopoly district was built in 1219.[1] Lastly the many fine temples which date from this period bear testimony to the high skill of their builders. The country was administered by village assemblies which, though supervised by higher officials, exercised an almost supreme authority in all details. They were divided into committees of which four are specially mentioned, viz., those of annual supervision, and those for the care of tanks, gardens and justice. Much information on the subject is contained in the Government Epigraphist's report for 1899.[2] A certain number of villages formed a district under a district officer, and these again were grouped into provinces. The names of nine of these last are known and further research may disclose more.[3]

VIJAYA-NAGAR PERIOD.

Conquest by Vijayanagar, *circ.* 1340.

Meanwhile a former feudatory of the Hoysalas had founded at Vijayanagar, on the banks of the Tungabhadra, a new empire, which embraced the whole of Southern India and stemmed the tide of Muhammadan invasion for over two centuries. The story of Vijayanagar supremacy in the south, however, is somewhat obscure.

The Muhammadan kings left at Madura after the invasion of Malik Káfur, or one of the other Mogul incursions into the Carnatic, continued to rule in Madura and Trichinopoly for about half a century, and it is probable that the greater part of Tanjore was also a part of their dominions. A Tamil work[4] assigns the conquest of Tondaimandalam and Trichinopoly by these invaders to 1327 A.D. It was about 1365[5] that they fell before the forces of Vijayanagar. Two princes of

1 G.O. No. 452, Public, dated 10th June 1891, para. 4.

2 Para. 58 foll.

3 The nine are (1) Mudi-konda-chóla-mandala, south of Gangavádi in Mysore; (2) Vikrama-chóla-mandala, north-west of the Bangalore district; (3) Nikarili chóla-mandala, Kolar and the northern parts of Salem (*Ep. Ind.*, vi, 331); (4) Irattipádi-konda-chóla-mandala, north of Mysore and extending beyond it; (5) Vijaya-rájéndra-mandala (mentioned in a Kolar inscription, *S. Ind. Inscr.*, III, ii, 138); (6) Jayan-konda-chóla-mandala, the ancient Tondaimandalam; (7) Rájarája-mandalam, the Pándya country; (8) Adhirájarája–mandalam, the Kongu country (*i.e.* portions of Salem and Coimbatore, *S. Ind. Inscr.*, iii, 31); and (9) Gangai-konda-chóla-valanádu, some portion of the Northern Circars.

4 The 'Kóyilolugu,' which records the donations to the Ranganátha temple at Srírangam from the earliest times.

5 Kampana Udaiyár's victory over them is referred to in an inscription of that year. *Ep. Ind.*, vi, 324. Moreover one of the images removed from the Srírangam temple at the advance of the iconoclastic invaders in 1327 was brought back and reconsecrated by Goppana in 1371–72. This is recorded in an inscription in the temple itself. *Ep. Ind.*, vi, 322.

CHAP. II
VIJAYA NAGAR PERIOD.

the latter house, Kampana Udaiyár and Virúpáksha, established their authority in Madura and South Arcot in the middle of the fourteenth century, and it is probable that Tanjore also submitted to them. Virúpáksha claims to have subdued the Chólas, Bukka I. (1335–43) boasts[1] in general terms that he conquered all the kingdoms of the south, and inscriptions of Kampana Udaiyár dated 1374–75[2] occur at Tiruppalátturai in the Trichinopoly taluk and others of Harihara II. (1379–99) in Trichinopoly.[3] Thus the subjection of the Chóla country to the Vijayanagar empire must have taken place in the middle of the fourteenth century. From thenceforward for the next two or three centuries indubitable traces of the overlordship of that empire survive, though further research is needed to work out details. In Tanjore itself are inscriptions of Déva Ráya, dated 1443, and of a certain Tirumala, dated 1455. The Sáluvas, who usurped the Vijayanagar crown in the last quarter of the fifteenth century, also ruled this country, perhaps as feudatories of the first Vijayanagar dynasty, for inscriptions of Gópa Timma are found at Srírangam[4] and one of a certain Sáluva-Samgama Déva-mahárája at Anbil in Trichinopoly taluk.[5] The Sáluvas were followed at the beginning of the sixteenth century by the Tuluva dynasty to which the great Krishna Ráya belonged. An inscription[6] of his at Tiruppalátturai in Trichinopoly district, dated 1517–18, records remissions of revenue in favour of certain temples. Meanwhile 'Náyaks' subordinate to Vijayanagar were ruling Madura jointly with princes of the old Pándyan stock.[7] It does not appear that the old Chólas and Pándyas were actually dispossessed. Detailed evidence exists of the continuance of the latter to a much later date, and inscriptions of Chóla princes, dated 1481 and 1530, occur in the neighbourhood of Trichinopoly, which refer to them as 'lords of Uraiyúr.'[8] It would thus seem that the ancient dynasties of the south, though disturbed by adventurers or officials from Vijayanagar, continued to preserve a modified, if subordinate, authority in a part at least of their dominions. It is impossible to gauge the power of the Chólas or the Pándyas during this period; but, from the silence of Achyuta's

[1] Sewell, *A Forgotten Empire*, p. 27.
[2] Government Epigraphist's collection, No. 282 of 1903.
[3] Sewell, *A Forgotten Empire*, p. 49.
[4] *Ep. Ind.*, vii, 77, footnote 2.
[5] Nos. 593 and 594 of the Government Epigraphist's collection for 1902.
[6] Government Epigraphist's report for 1904, para. 23.
[7] Sewell's *Lists*, ii, 223.
[8] Government Epigraphist's annual report for 1892, p. 7.

CHAP. II
VIJAYA-NAGAR PERIOD.

inscriptions mentioned below regarding both, the Chólas may be supposed to have been, at any rate latterly, of small importance. The later Pándyas were a more formidable power, and evidence exists of a victorious inroad by one of their kings in 1469–70 as far as Conjeeveram. This was probably rendered possible by the weakness of the successors of Déva Ráya II., which eventually led to more serious consequences in the Vijayanagar kingdom. It seems however to have been only a momentary break in the story of quiet subjection to the overlordship of Vijayanagar.

Achyuta Ráya's invasion of the south, *circ.* 1532.

About 1532 a change came over the scene, the exact nature and progress of which are obscure. According to his inscriptions,[1] Achyuta Déva, king of Vijayanagar, led an expedition to the south at some period before 1534, planted a pillar of victory in the Tambrapárni, married a daughter of the Pándyan king and exacted tribute from Travancore. Grants of his, dated 1532 and 1539, are found in Tanjore itself. This invasion was apparently undertaken for the protection of the Pándya king from Vijayanagar adventurers and from Travancore, which was at this time the paramount power in the extreme south.

The original edition of this Gazetteer, following an old manuscript history of the Tanjore Náyaks in the Mackenzie collection,[2] ascribes a Vijayanagar invasion of this time to an appeal by the Pándyan king for assistance against the Chólas. But there is no epigraphical support for this story; and, considering that Achyuta's inscriptions on the subject do not mention the Chólas and that the manuscript does not mention Achyuta, we may safely infer that the story has nothing to do with that king's invasion. Mr. Nelson[3] assigns the events described in the manuscript to some date between 1557 and 1560 A.D. If this is correct, they probably had nothing to do with Tanjore, which seems by that time to have passed under the rule of the Náyaks; and the Chólas referred to must almost certainly be real or pretended descendants of the old line who were ruling in the Trichinopoly district. There is however little doubt that about 1534 Tanjore passed directly under the sway of Vijayanagar. Besides the evidence of the inscriptions of Achyuta at Tanjore already mentioned, we find 'Charamáodel,' 'Tangor' and 'Nagupatao' (Coromandel, Tanjore and Negapatam) mentioned by the Portuguese

[1] For this and much of what follows, see Government Epigraphist's annual report for 1900, paras. 70 foll. Mr. Sewell (*A Forgotten Empire*, p. 167) doubts if Achyuta was personally connected with these events.

[2] Abstracted in Taylor's *Catalogue Raisonné*, iii, 176–9.

[3] *Madura Manual*, pt. 3, 85–86.

CHAP. II. VIJAYANAGAR PERIOD.

chronicler Nuniz (about 1537) as among the subject states of Vijayanagar.[1] They then formed part of the estate of Sáluva Náyak, 'the prime minister' of Achyuta.

Origin of the Náyak dynasty, *circ.* 1549.

Precisely how and when the feudatory Náyak dynasties of Gingee, Madura and Tanjore arose is obscure. The name of a Vijayanagar prince called Vittala occurs before their appearance. He is called the son of Ráma Rája, but it is not clear whether he was the son of Ráma I., or of the Ráma II. who fell at Talikóta in 1565. He is referred to in an inscription in the Tanjore country in 1544,[2] had invaded Travancore in 1543, and was recognised by that power as supreme in 1547–48. He is also apparently spoken of as ruler of Madura from 1546 to 1558.[3] His relations with Vijayanagar and with Náyakas of Tanjore who came into power about 1549 are uncertain.

Sévappa Náyak, 1549–1572.

A Sanskrit poem [4] written by the eldest son of the prime minister of the second and third Náyaks says that the first of the line, Sévappa Náyak, obtained the Tanjore kingdom 'by his own valour.' On the other hand an old Telugu poem states that he married the sister of Achyuta Ráya's queen and was given Tanjore as her dowry. The latter account is improbable, as Achyuta only ruled till 1542 and Vittala was in power in 1544. Sévappa Náyak's name is mentioned in an inscription of 1549 in a mosque near the Tanjore railway station, but in this he is not called 'king.' We get a glimpse of him and his high-handed treatment of the Portuguese at Negapatam in the travels of Cæsar Frederick [5] and his rule is mentioned in an inscription at Tiruvannámalai (in South Arcot) dated 1572. He dug the big tank opposite the Tiruvannámalai temple, and built one of its high *gópurams.* The Séppanéri reservoir which supplies the Sivaganga tank in the Tanjore fort was also one of his works. His reign is thought to have lasted from 1549 to 1572. If this is correct, he must have been the king who gave Trichinopoly to Visvanátha Náyak of Madura about 1560 in exchange for Vallam.

Achyutappa Náyak, 1572–1614.

He was succeeded in his life-time by his son Achyutappa Náyak (1572–1614), who was evidently called after the

[1] Sewell, *A Forgotten Empire*, p. 384. Curiously enough Madura does not occur in Nuniz' list.

[2] Epigraphist's annual report for 1900, paras. 78 foll.

[3] Sewell's *Lists*, ii, 224.

[4] This has been much used by Mr. T. S. Kuppuswámi Sástri in his *Short History of the Tanjore Náyak Princes* (Sri Krishna Vilása press, Tanjore) from which most of what follows has been borrowed. Mr. Nelson's elaborate account in the *Madura Manual* has also been feely used.

[5] See Chapter XV, p. 244.

Vijayanagar king with whom his father was connected by marriage. A record of his, dated 1577, is found in the big temple at Tanjore. His minister was Govinda Díkshitar, a name still well known to Hindus. He was a great patron of religion and letters. His kingdom appears to have spread as far inland as Trichinopoly and from Rámésvaram to Vriddhachalam in South Arcot. Múrtimámbápuram near Orattanádu was named after his queen. He is said to have defeated 'the Persians' at Negapatam, but this statement is not easily explained, even if 'Musalmans' is read for 'Persians.' He was troubled by the opposition of a descendant of the ancient Chólas, the last of that line known to history.

CHAP. II. VIJAYANAGAR PERIOD.

Raghunátha Náyak, from 1614.

About 1614 Achyutappa installed his son Raghunátha as king of Tanjore, and spent the rest of his days in voluntary retirement at Sríraṅgam. Like his father, the new king was a great patron of literature and was himself an author. He also founded a number of Vaishnavite temples and chattrams. He came into conflict with the Pándyan king, who destroyed the Cauvery dam. The Tanjore poet claims the victory for his patron; but the power of the Pándyas seems to have extended some distance into the south of the district at this time. A lasting testimony to their occupation is found in the name of the seaport Adirámpatnam, which is clearly called after the great Pándyan king Ativíra Ráma (1565 to 1610). The quarrel however was followed by a royal marriage, Raghunátha espousing a Pándya princess.

The Náyaks become independent of Vijayanagar.

It was about this time that the power of Vijayanagar in Tanjore declined and finally ceased. A terrible blow had been dealt to the rulers of that empire at the battle of Talikóta in 1565, and they abandoned a large part of the districts of Bellary and Anantapur to the Muhammadans, retired from Vijayanagar, and established their capital successively at Penukonda in Anantapur and at Chandragiri and Vellore in North Arcot. The last important king of that line, Venkatapati, wrote an order from Kumbakónam in 1590; but at the end of his reign (1614) the Tanjore king was fighting against Madura for the succession to the Vijayanagar throne.[1] Independence seems to have been actually first assumed by Madura at the beginning of the reign of Tirumala (1623-59)[2] and probably the Náyaks of Gingee and Tanjore soon followed suit. Both the latter seem to have withheld tribute,

[1] Sewell, *A Forgotten Empire*, p. 230.

[2] See Mr. Nelson's *Madura Manual*. Mr. Sewell (*A Forgotten Empire*, p. 220) represents Madura and Tanjore as independent in 1602. But that Tanjore was paying tribute in 1611 and Madura in 1614 is apparent from *La Mission du Maduré*, ii, 124, and from *A Forgotten Empire*, p. 230.

CHAP. II.
VIJAYA-NAGAR. PERIOD.

but both apparently continued to send complimentary messages every year to their old suzerain. It was not till about 1640, when king Ranga marched with a large force against Gingee, that attempts seem to have been made to reduce them to order. Tanjore submitted, but Tirumala of Madura called in the Muhammadan king of Golconda to relieve the pressure on Gingee by attacking Ranga from the north. This was done, and Ranga was driven to fly for help, first to his insubordinate vassals in the south and, on their refusal to assist, to his more faithful feudatory, the king of Mysore. This practically brought the power of Vijayanagar to an end.

But subject to the Muhammadans.

The Náyaks soon had cause to repent having invited the Musalmans to help them. About 1644 the king of Golconda attacked Gingee on his own account. Tirumala begged help from the rival Musalman power of Bijápur; but the force sent by his new patron joined the troops of Golconda in besieging Gingee. The Golconda king was called away by affairs in the north and ultimately Bijápur not only took Gingee, but exacted tribute and submission from Tanjore and Madura. Thus after an interval of nearly three hundred years this district again bowed the neck to a Muhammadan conqueror.

Last troubles and fall of the Náyaks, 1673.

Raghunátha of Tanjore was succeeded by his son Vijaya Rághava, the last of the Náyaks. It is not known when this occurred, and it is probable that some of the events just recorded belong to his reign. He was included, about 1660, in the punishment meted out to the Madura king Muttu Alagádiri for his rebellion against the Musalmans. The Tanjore Náyak disclaimed all connection with his neighbour's aspirations and attempted to conciliate the invading Muhammadans; but they took Tanjore and Vallam and drove him to seek safety in the jungles. He was also involved in the rebellion of Chokkanátha of Madura (about 1662), but on this occasion he placed himself on the side of the Muhammadans. The result was that he had to tender submission, and no doubt compensation also, to the indignant Chokkanátha on two occasions in the next two years. On the second of these Vallam was seized and garrisoned by the Madura king.

It was this feud with Madura that brought the Náyak dynasty to an end. The pretext for the final quarrel was the refusal of the Tanjore king to give one of his family as a wife to the king of Madura. Thereupon the latter invaded the country, overcame the feeble resistance of the Tanjore armies and advanced to the capital. There the last of the Tanjore Náyaks was killed after a heroic resistance. The affair appears to have taken place about 1673 and is described in more detail in the account of Tanjore in Chapter XV.

CHAP. II. VIJAYA-NAGAR PERIOD.

Their reigns reviewed.

The Náyaks seem to have ruled with moderation, and though they did not execute any considerable works for the extension of irrigation, which had already attained to a high state of development under the Chólas, they built most of the forts and almost all the Vaishnavite temples in the district. They were patrons of literature and liberal in their charities.

During their reigns were founded the first European settlements on the Tanjore coast. The Portuguese established their settlement at Negapatam about 1612, and the Danish East India Company acquired Tranquebar about 1620. Negapatam was wrested from the Portuguese by the Dutch in 1660; and the grant of that seaport by Vijaya Rághava in that year is kept in the museum at Batavia. But none of these events appreciably affected the fortunes of Tanjore.

THE MARÁTHA DYNASTY.

Usurpation by Venkáji, 1675.

The victorious Madura Náyak left a general called Alagiri in charge of Tanjore; but the latter at once assumed an independence which his master, who was now the victim of self-indulgence and domestic treachery, was unable to dispute. A youthful son of the last Náyak of Tanjore, named Sengamaldás, who had escaped before the final catastrophe, now applied for help to Bijápur, the kings of which had been established at Gingee since about 1644. The boy was well received, and orders were issued to Venkáji (sometimes called Ekóji, the son of the Bijápur Marátha general Sháhji and the brother of the great Sivaji), who was now at Bangalore in charge of the recent conquests in the Carnatic, to drive out Alagiri and place Sengamaldás upon the throne. Venkáji accordingly defeated Alagiri at Ayyampéttai, and reinstated his young *protégé*. Intrigues regarding the díwánship of the kingdom resulted in a disappointed applicant for that post intriguing with Venkáji against the newly appointed king, and Venkáji was prevailed upon to seize the throne for himself.[1] These events, which seem to have taken place in 1674, founded the Marátha dynasty of Tanjore, which continued till long after the British acquisition of the country.

His relations with Sivaji, Mysore and the Mogul empire.

Venkáji's kingdom apparently at first comprised most of the Tanjore district, Arni, Porto Novo and the large jaghir of Bangalore, which last had been granted to his father and included the districts of Kolar, Bangalore, Hoskota, Bálapur and Sera. It was soon however reduced to much narrower limits. Venkáji's brother, Sivaji, overran the Carnatic on behalf of Golconda in 1677, and then claimed a part of Tanjore as his inheritance from his father. The result was a

[1] Orme and Wilks (*History of Mysore*, Madras, 1869), i, 49, give rather different accounts of these events. The version in the text is taken from one of the Mackenzie manuscripts (Taylor's *Catalogue Raisonné*, iii, 176-79).

CHAP. II.
THE MARÁTHA DYNASTY.

compromise by which Venkáji consented to pay his brother a large sum of money, and to divide his father's jewels and revenues. Danger from this quarter was removed in 1680 by the death of Sivaji; but in 1687 the generals of Aurangzeb (who had recently established his authority over Bijápur and Golconda in the Deccan) came south, and, after seizing Bangalore, forced Tanjore to submit and pay tribute. The remaining territory round Bangalore was seized by Mysore, now a rapidly growing power. Arni continued to be a nominal dependency of Tanjore till as late as 1771; but, with this exception, the surrounding territories of Madura, Mysore and the Mogul princes of Arcot soon hemmed the Tanjore kingdom within limits which cannot have extended much beyond the present district. From 1691 the descendants of Venkáji held Tanjore as feudatories of the Mogul.

Subjection to the Moguls.

The sway of the Mogul emperors was not extended to Tanjore till 1691, in which year the country was invaded by Zulfakar Khán, the military governor of the Carnatic under Aurangzeb. It was probably on this occasion that he exacted an acknowledgment of liability to pay a yearly tribute, which, as ascertained by subsequent enquiries in 1762, was settled at four lakhs of rupees a year—two lakhs as regular tribute and two lakhs as darbar charges.[1] Local tradition speaks of another Mogul invasion by a general of the name of 'Mulla' in 1696.[2] There is apparently no allusion to this in any of the histories or in Rous' compilation of Tanjore papers ;[3] but Duff[4] mentions, on the authority of Scott's *Deccan*, that in the same year Zulfakar Khán compelled the Rája to restore several places which he had wrested from the Náyak of Trichinopoly. It is probably therefore the case that 'Mulla' was an officer of Zulfakar Khán and that his invasion was a part of the action taken by the governor of the Carnatic in 1696. Tribute was exacted by Zulfakar Khán in that year as well as in 1691. It is not clear what other demands were made, but it was largely the failure to pay this tribute that in later times caused trouble between the king of Tanjore and the Nawáb of Arcot, the southern representative of the Moguls.

Relations with Trichinopoly and Ramnad.

Two other powers with which the Marátha kingdom of Tanjore was brought into conflict in the first half century of its existence were the Náyaks of Madura or Trichinopoly and the Maravar kings of Ramnad. Both these had been the chief foes of the former Náyaks of Tanjore. The relations of Trichinopoly and Tanjore during this period are obscure. The former had long been weakened by the aggressions of

[1] Rous' Appendix, xxii, 683.
[2] *Tanjore District Manual*, p. 770.
[3] See below p. 53.
[4] Duff, i, 382.

the kings of Mysore, and both were now subject to the Nawáb of Arcot as representing the Emperor of Delhi. In a conflict between the two which took place in or before 1696, their differences were settled by the Muhammadan governor, who enforced a restitution of conquests. Tanjore had also helped Ramnad to successfully resist an invasion by Trichinopoly in 1686, and a desultory war was waged between them in 1700, the origin and course of which are alike obscure. Two years later Tanjore and Trichinopoly united against Ramnad, but were defeated, and in 1725 they took different sides in a war about the Ramnad succession. In 1736 Trichinopoly was treacherously seized by Chanda Sáhib on behalf of the Nawáb and its old Náyak dynasty came to an end.

CHAP. II. THE MARÁTHA DYNASTY.

The encroachments of the Maravans of Ramnad upon Tanjore territory had extended in the seventeenth century as far as Mannárgudi. Invasions by them took place in 1646 and 1677 and in 1709 Tanjore tried without success to retaliate. An interesting side-light is thrown upon the struggle by an inscription of 1686-87 found in the Pattukkóttai fort (and now in the taluk office of that place) in which it is stated that Srí Vanaji Panditar, secretary to king Sháhji (the son and successor of Venkáji) conquered all the Pattukkóttai territory as far as the Pámbanár, which river was roughly the southern limit of the old Pattukkóttai taluk, and of the Tanjore kingdom as it existed in later times. In 1725 the Maravans were divided by internal dissensions regarding the succession to their chiefship on the death of Vijaya Raghunátha, the adopted son of the notorious *Kilavan*, 'the old man.' Tanjore and Trichinopoly took different sides in the dispute, and the troops of Tanjore won a decisive victory and placed their *protégé* on the throne. The new chieftain failed in some way to gratify his benefactors, and Tanjore did not hesitate to join a confederacy of two rival claimants to the chiefship. He was imprisoned and in 1730 the kingdom of Ramnad was divided into three portions, two of which were given to the two Maravar conspirators and formed the basis of the present zamindaris of Ramnad and Sivaganga, while the third was retained by Tanjore. This last was a strip of country north of the Pámbanár which had been already seized by the Marátha kings in 1687-88 and had afterwards been recovered by the Maravans. Most of it was soon recovered by the Maravans in the course of a successful resistance to an attempt by the Tanjoreans to reinstate their original *protégé*.

Successors of Venkaji, 1687-1735.

Much doubt surrounds the chronology of the kings of the new Tanjore dynasty. In a table appended to the report of the Tanjore Commission of 1799 it is stated on the authority

CHAP. II. THE MARÀTHA DYNASTY.

of Schwartz that Venkáji reigned seven years from 1674 and that, according to other accounts, he reigned only five years. On the other hand Wilks represents him as negotiating the sale of Bangalore in, or just before, 1687, when that place was taken by the Moguls. The Pattukkóttai inscription gives Sháhji as king in the Saka year 1686–87, and it may therefore be assumed that Venkáji died at the end of the former or the beginning of the latter of these two years. He left three sons named Sháhji, Sarabhóji and Tukkóji, who ruled in succession till 1735. The lengths of their reigns are given in a statement filed in the suit of Kámákshi Ambá Bái Sáhib *v.* the Honorable East India Company (7, Moore's Indian Appeals, 476–547) as 25, 16 and 8 years respectively and their dates were thus: Sháhji, 1687–1711, Sarabhóji, 1711–1727, Tukkóji, 1728–1735. The death of the last of them was followed by several years of internal dissension which had momentous consequences.

Revolutions of 1735–1739.

He had five sons named Bává Sáhib, Saiyáji, Anná Sáhib, Náná Sáhib and Pratáp Singh, of whom the third and fourth died before their father, while the youngest, Pratáp Singh, was illegitimate. The eldest, Bává Sáhib, ruled for about one year after his father's death, when he also died. His wife Sujaná Bái then governed the kingdom for some time, apparently about two years. In 1738 a pretended nephew of Tukkóji, named variously Savái Sháhji,[1] Sidduji or Káttu Rája ('the forest king') was elevated to the throne by the influence of the Muhammadan commander of the fort—a certain Saiyid—and Saiyáji, Tukkóji's second son was in exile at Chidambaram entreating the French at Pondicherry to restore him to the throne.[2] It would thus appear that Saiyáji had succeeded his sister-in-law for a short time and had been ousted by the pretender. The latter's triumph was short-lived, for by August of the same year Saiyáji had

[1] This Savái Sháhji pretended to be the son of Sarabhóji (elder brother of Tukkóji) who in reality had died without issue. A traditional account of the real origin and machinations of Savái Sháhji is given in the Plaintiff's Exhibit No. 18 in the suit of Kámakshi Ambá Bái Sáhib against the East India Company. See 7, Moore's Indian Appeals, pp. 476–547 and the original edition of this *Gazetteer*, p. 776. Savái Sháhji was called 'the forest king' because when proclaimed as Rája he came from the Udaiyárpálaiyam jungles, where he had been inviting the assistance of the poligar. It is assumed that Savái Sháhji is the same as Malleson's Siddooji, 'a pretended cousin of Saiyáji,' but this is by no means certain.

[2] The account of these transactions now given is in general that adopted by the writer of the original edition of this book, who from his study of the literature on the subject then extant and his acquaintance with native tradition was well qualified to form an opinion. Malleson (*History of the French in India*, 73–4) differs in certain particulars.

CHAP. II. The Maráthā Dynasty.

succeeded without French aid and by bribery in ousting his rival and establishing himself as king in Tanjore. His temporary exile however was of importance in bringing him into relations with the French which ended in their acquisition of Káraikkál.[1] He was deposed a second time either in 1739 or 1740, probably in the former of these years.[2] Mill ascribes all the revolutions between the death of Bává Sáhib and the final fall of Saiyáji to the Muhammadan commander Saiyid;[3] but Orme's version[4] that Saiyáji was deposed and Pratáp Singh was placed upon the throne 'by the general concurrence of the principal men of the kingdom' is apparently accepted by the Tanjore Commission of 1798.[5] It is not impossible that Chanda Sáhib, who seems to have subdued Saiyáji in the early part of 1739[6], was directly or indirectly responsible for the change.

European Period.

First interference of the British, 1749.

Some nine years after his deposition Saiyáji applied to the Madras Government to restore him, and they agreed to do so (1749) on condition that he ceded the fort and territory of Dévicotta and paid the expenses of the war. Their motives are described by Orme as follows: 'The offers he made of concessions to the Company; the favourable account given of him by the interpreters who introduced him; and the belief too hastily entertained of a false narration of his misfortunes induced the English to think they would acquire as much honour as advantage by their efforts to reinstate him.' Two expeditions were accordingly despatched against Dévicotta. They are referred to in the account of that place on p. 255. The first of them, consisting of 430 Europeans and 1,000 sepoys, failed ignominiously and also served to show that there was no sympathy in Tanjore for Saiyáji; but the English resolved to persevere from a desire both to regain their prestige and to reimburse themselves for the cost of their former failure. The second expedition, led by Stringer Lawrence and accompanied by the young Clive, was successful in taking Dévicotta, but, as it was clear that there would be great difficulties in making any further conquests in the Tanjore district, and as events had occurred which had

[1] See Chapter XVI, where the transaction is described in detail.

[2] *Ánanda Ranga Pillai's Diary* (Madras, 1904) mentions Pratáp Singh as Rája of Tanjore in March 1740 (i, 117), and says that in 1746 an envoy to Pondicherry from Saiyáji remarked that he was deposed after ruling *for a year* (i, 356). He recovered the throne before August 1738 and therefore was probably deposed about the end of 1739.

[3] Mill (Wilson's edition, 1848), iii, 88.

[4] Vol. i, 108 (Pharoah's reprint)

[5] See their report. *Cf.* Chapter XI, p 167

[6] See below p. 46.

CHAP. II.
EUROPEAN PERIOD.

led Pratáp Singh to desire a cessation of hostilities, nothing more was done. Dévicotta was however ceded to the English.

Relations of Chanda Sáhib with Tanjore.

The event which chiefly led Pratáp Singh to wish for place was the battle of Ambúr (1749) which had established Chanda Sáhib as Nawáb of Arcot. It is necessary to go back for a few years in order to review the relations of Tanjore with that remarkable man. In 1736, acting on behalf of the Nawáb of Arcot, he had treacherously obtained possession of Trichinopoly; thereby putting an end to the line of the Náyaks of Madura who traced their authority back to the Vijayanagar conquest and for over two centuries had been the constant rivals of Tanjore. In 1738 he was at war with Tanjore and 'devastating the Chóla country,'[1] probably to exact tribute for the Nawáb of Arcot. He interfered in a dispute between the French and Saiyáji about the cession of Káraikkál[2] by offering the former his help in August of the same year[3] and by October he had shut up the latter 'powerless' in his capital.[4] A grant of Káraikkál to the French was made by Sáiyáji in 1739[5] and by the end of that year 'in resentment of the injuries he had suffered from Chanda Sáhib in his government of Trichinopoly'[6] he joined the king of Mysore and a scion of the Madura Náyak family in an embassy to the Maráthas of the north to help the Hindu cause in Southern India and take revenge upon the Muhammadans. This was in part at least the cause of the well-known invasion of the Maráthas in 1740, when they defeated and killed Dost Ali, the Nawáb of Arcot, at the battle of Damalcheruvu, and after a long siege took possession of Trichinopoly and captured the person of Chanda Sáhib in March of the following year.

Kept a close prisoner by the Maráthas till 1749, Chanda Sáhib was released in that year, in part by the influence of Dupleix, and joined the would-be Nizam, Muzaffar Jang, in an invasion of the Carnatic in order to dispute the sovereignty of the rightful and *de facto* Nizam, Nazir Jang. The campaign ended with the battle of Ambúr in which Anwár-ud-dín, the Nawáb of Arcot claiming under Nazir Jang, was defeated and killed, and Chanda Sáhib was nominated by Muzaffar Jang as Nawáb of Arcot.

[1] *Ànanda Ranga Pillai's Diary* (Madras, 1904), i, 63, 64. See also Malleson's *History of the French in India* (Longmans, 1868), p. 74 foll.

[2] See Chapter XV.

[3] *Ánanda Ranga Pillai's Diary*, i, 58.

[4] *Ibid.*, 64.

[5] *Ibid.*, pp. 82, 83.

[6] Orme, i, 41.

CHAP. II. EUROPEAN PERIOD.

He attacks Tanjore, 1749.

It is not surprising that Pratáp Singh should have feared Chanda Sáhib's resentment. The part he had taken in inviting the Maráthas as well as the hope of plunder from his wealthy kingdom were amply sufficient to spur Chanda Sáhib to revenge himself, and almost the first operation undertaken by the new Nawáb was an attempt to reduce Tanjore. This was averted by the skilful procrastination of the king, who protracted negotiations till the approach of an avenging army under Nazir Jang compelled the besiegers to retreat. Pratáp Singh had however been compelled to give Chanda Sáhib a bond for 46 lakhs of rupees.

Tanjore allied with the British and Muhammad Ali.

Tanjore was now drawn into the great struggle for the Nawábship of Arcot between Chanda Sáhib and the French on the one side and Muhammad Ali, son of Anwár-ud-din, and the English on the other. Its ruler, though tempted by Dupleix, declared against Chanda Sáhib; and after much hesitation sent a detachment which took part with the English in the events which finally decided the struggle against him. He was induced to give himself up to Mánkoji, the Tanjore general, who, in defiance of the most sacred oaths, had him murdered (1752). The struggle between the French and English at Trichinopoly continued none the less, and the king of Tanjore, albeit with many delays, rendered the English moderate assistance in 1753; but at the end of that year new efforts to induce them to change sides were made by the French backed by the Marátha, Morári Rao of Gooty, and by Mysore; and he had almost signed a treaty of alliance when the news of the disastrous failure of a French attempt to storm the fort of Trichinopoly (November 1753) induced him to hesitate again. Thereupon the French, tired of his procrastination, sent a party of their Marátha allies to ravage the Tanjore country. The expedition failed disastrously, however, being caught between two branches of the Cauvery and destroyed or captured almost to a man by the Tanjore troops under Mánkoji. Unfortunately that able general, who was believed to be faithful to the English cause, had excited the dislike of Pratáp Singh and his minister, and was deposed from his command shortly afterwards. Another plundering expedition accompanied by French troops ravaged the eastern side of the district and then inflicted a much more serious injury on the country by cutting through the great bank which restrained the Cauvery water from running to waste down the Coleroon. The 1,500 Tanjore troops sent out to effect reprisals were annihilated by the Maráthas of Morári Rao. Two days later the English under Major Lawrence, whom the king had begged to come to his assistance, arrived in Tanjore. By their influence Mánkoji was reinstated as general and even

CHAP. II. EUROPEAN PERIOD.

appointed prime minister. It was at this juncture that Morári Rao professed himself ready to be bought off, and the Nawáb borrowed the three lakhs of rupees needed for the purpose from the Tanjore king. The Tanjore troops continued to assist the English till the cessation of hostilities at the end of 1754.

Besieged by the French, 1758.

Tanjore was among the first to suffer from the renewal of hostilities between the French and English. The former had possession of the bond for 46 lakhs of rupees which Pratáp Singh had been compelled to give Chanda Sáhib as long before as 1749; and as they were badly in want of money they marched into his country in 1758 under Lally to exact payment. Landing at Káraikkál, Lally plundered Nagore and Kívalúr and finally besieged Tanjore. The king however resisted stoutly, and, on the arrival of English troops at Tanjore and of the English fleet off Káraikkál, Lally raised the siege.[1] His retreat was hampered by want of food and by the Rája's troops, and he reached Káraikkál with difficulty. Shortly afterwards Madras itself was besieged by the French, and the most strenuous efforts were used to induce the Rája to send assistance to the British. He did not actually refuse help, steadily evaded doing anything, but was loud in his congratulations when the siege was raised. He was equally backward in giving assistance during the remainder of that war.

Disagreements between the allies.

The English and their ally Muhammad Ali now became involved in a protracted struggle with Haidar Ali of Mysore. The king of Tanjore had his own smaller quarrels with the Marava powers on his southern and eastern borders, and his relations with Muhammad Ali were unsatisfactory. His tribute was in arrears and the Nawáb, much indebted to the English in every sense of that term, was anxious to find a pretext for annexing this rich little principality. First he raised the general question of the tribute due by Tanjore to himself; and this difficulty was solved by the mediation of the English (October 12, 1762). Next he made himself wantonly obnoxious to the Rája in the matter of one of the dams (the Mélúr anicut) which prevent the Cauvery from flowing into the Coleroon. The dam was in the territory of the Nawáb, but its deterioration, though disastrous to Tanjore, did not affect him. It can therefore only have been for the most unamiable motives that he would neither keep the embankment in repair himself nor permit the king of Tanjore to do so. The difficulty was also arranged by the British, who (in 1764) persuaded the Nawáb to permit the king to look after

[1] These events are described more fully in the account of Tanjore in Chapter XV.

the work. In 1771 the Rája was two years in arrears with his tribute and had given additional provocation both to the Madras Government and to Muhammad Ali by his unwillingness to assist the allies against Haidar's invasion in 1769 (during which Tanjore was exempted, in return for a bribe of four lakhs, from the general depredation which was effected elsewhere), by his friendly correspondence with Haidar and the Maráthas, and finally by his invading (in 1771) the Marava country which was under the protection of the Nawáb. It will be remembered that a portion of the Marava country had been annexed by Tanjore in 1730, retaken by Ramnad and again retaken by Tanjore. In 1763 this tract was again occupied by Ramnad and Sivaganga, and, though retaliation was deferred at the wishes of Muhammad Ali, in order that the general cause might not be ruined by internal quarrels, an ample revenge was taken by the Tanjore king Tulsáji (1763–87) on both the Marava powers in 1771.

Tanjore reduced by the English, 1771.

The reasons which led the English to take part in the quarrel between the Rája and the Nawáb were probably of a mixed nature. They were angry with the former on account of the provocation mentioned above, they also did not wish to have an almost independent ruler at hand ready to co-operate with either Haidar or the French;[1] and they saw that the danger of his treachery was the greater owing to the evident hostility of their ally, the Nawáb, towards him. The Madras Government also felt a real obligation, which was impressed upon them by the Directors, to support the authority of the Nawáb over his feudatories, among whom both Tanjore and the Marava states were included. It was this last consideration that was the pretext for their action.

The British troops under General Smith advanced into Tanjore, took Vallam without a struggle and besieged Tanjore. On the day on which the breach was practicable, the Rája came to terms. The treaty, which was concluded between the Nawáb and the Rája without the consent of the Madras Government, provided among other things for the payment of a large sum of money within a given time and for an offensive and defensive alliance.

Taken and given to the Nawáb, 1773.

It was these conditions which afforded the final pretext against the Rája. In June 1773 he still owed above ten lakhs of rupees and was believed[2] to have also applied to Haidar

[1] The French seem to have assisted the Rája to fortify Tanjore in 1772. Sewell's *Lists*, i, 277.

[2] The fact of his correspondence with the Maráthas was confirmed by advices from Poona; but Mill thinks it not unlikely they were forged by the Nawáb's agents.

CHAP. II. EUROPEAN PERIOD.

and the Maráthas for assistance. His backwardness in paying his debts was in itself no *casus belli*, but their suspicions of the Rája's loyalty weighed heavily with the Madras Government and finally caused them to resolve on his reduction. General Smith again besieged the capital and captured it without much difficulty in 1773. Muhammad Ali was put in possession of the country and the king and his family taken prisoners.

The Rája restored under new conditions, 1776.

These operations were to a large extent rendered nugatory a year or two later, as the Court of Directors disapproved of the transactions both of 1771 and 1773 and ordered the restitution of the Rája's kingdom. These orders were carried out (to the great chagrin of the Nawáb, who had already exacted enormous sums from his new conquest) on April 11th, 1776, when the king was reinstated with great ceremony. At the same time a settlement for the future was arrived at. The Company agreed to protect the whole country on condition that the Rája paid an annual subsidy of four lakhs; and by this arrangement Tanjore became a protected State and the Rája the direct ally of the East India Company. The tribute to the Nawáb was also before long assigned to the English in the settlement of accounts between those powers. The latter also consented after some demur to receive some villages round Nagore called the Nagore settlement. The history of this territory will be found in the account of that place in Chapter XV. The precise and direct nature of this settlement, as well perhaps as the king's gratitude for his restoration, prevented the recurrence of any of those quarrels between the feudatory and the sovereign power which had been so frequent in the past.

Tanjore devastated by Haidar, 1781.

When Haidar laid waste the Carnatic a second time in 1780–81, the Tanjore kingdom suffered perhaps more cruelly than any other tract. The outturn of paddy in the years 1781–82 and 1782–83 were less than a tenth of the normal. The scarcity of food which ensued is mentioned in Chapter VIII.[1] The 'subahs' of Kumbakónam, Shiyáli and Tiruvádi were most exposed to his irruptions and were almost desolated. The whole country except the capital was occupied by Haidar's troops from about May till November of 1781, and the English garrisons at Pattukkóttai and Tirukkáttuppalli (10 miles west by north of Tanjore) were captured. The capital however held out, and the country was gradually reoccupied by the British under Colonel Braithwaite, while Haidar's defeat at Porto Novo (July 1st, 1781) occupied his

[1] See p. 148.

attention elsewhere. Security was not however completely restored till the death of Haidar in December 1782.

Disaster to Colonel Braithwaite.

It was during this interval that the lamentable disaster occurred by which Colonel Braithwaite's force was annihilated on the banks of the Coleroon. He was stationed somewhere near the Lower Anicut with a force of 100 Europeans, 1,500 sepoys and 300 cavalry to protect Tanjore. His intelligence officers were inefficient, and he was surrounded by Tipu with 20,000 horse and foot, 20 guns and 400 French. Escape was impossible, but the English troops persevered in a splendid resistance. From the 16th to the 18th of February 1782, formed in a hollow square, they withstood incessant attacks, and inflicted no small loss upon their assailants. At last, worn out with wounds and exertion, they were thrown into confusion by a French bayonet charge. The Mysore troops burst in upon them and perpetrated a horrid carnage which was only stopped by the strenuous efforts of the younger Lally.[1]

New treaties between Tanjore and the Madras Government.

Since then no war has occurred in the Tanjore district, and all that remains is to describe the steps by which first the administration and finally the complete possession of the country passed to the English. In 1787 Tulsáji died and was succeeded, on grounds referred to hereafter, by his brother Amar Singh, the adoption of his only son Sarabhóji being declared invalid. A new treaty was now entered into between the English and Tanjore, by which the contributions to be paid in war and peace were regulated, the instalments by which arrears were to be paid were fixed, and clauses were inserted under which, if the peace or war subsidies were left in arrear, the Madras Government might take over the administration of part or the whole of the province to pay the debt. It became necessary to enforce these clauses and to administer the country during the war with Tipu in 1790 and 1791; and it became clear from this experience that the contributions fixed were excessive and should be diminished. They were accordingly reconstituted by another treaty in 1792.

The accession of Sarabhóji.

Events now occurred which led to the final arrangements between the English and the Tanjore throne. As already stated, the adoption of Sarabhóji, the only son of Tulsáji, had been declared invalid in 1787. That prince had been placed under the guardianship of his uncle, the new Rája, but there was ground for believing that the young man was treated

[1] A relation of Count Lally. See Orme, ii, 443; Mill (Wilson's edition), iv, 107, 124; Wilson, *History of the Madras Army*, i, 183.

CHAP. II.
EUROPEAN PERIOD.

with cruelty, and he was accordingly removed to Madras for safety in 1792. On his arrival there, he and his relatives petitioned the Governor-General to rescind the decision arrived at in 1787 as to the validity of his adoption. The answer to this memorial was long in coming, but was favourable to Sarabhóji.[1] He was accordingly reinstated in 1798 and Amar Singh was suitably pensioned. Sarabhóji was young and inexperienced, and it was the wish of the Governor-General that, in the best interests of all concerned, the administration of the country should be handed over to the British.

He transfers the administration of Tanjore to the British, 1799.

This was ultimately proposed by Sarabhóji himself, and by the treaty of October 25th, 1799, Tanjore became a British province and a suitable allowance was made to the young Rája. He was however permitted to exercise sole authority in a small circle round the fort which was subsequently (in 1841) reduced to the fort itself.

The dynasty dies out, 1855.

Sarabhóji was succeeded in 1824 by his son Sivaji, who died without issue in 1855. Upon his death without male heirs, direct or collateral, the title and dignity of the Ráj was held by the Court of Directors to be extinct. Three of the queens of the late Rája are still living. They reside in the palace at Tanjore and live upon his personal estate.[2]

Its character.

An interesting account of this last dynasty is to be found in the report of the Commissioners who investigated the resources of the country in 1798.[3] According to this, Venkáji and his immediate successors kept their dominions in good order. The authority of Pratáp Singh however depended to some extent on popular suffrage, and in conciliating his supporters he seems to have lost immensely in real power. Neither he nor Tulsáji appear to have had any strength of character, as will be seen from the account of their Revenue administration in Chapter XI. Of the latter the missionary Schwartz wrote :—[4]

'The king of Tanjore is, in the estimation of the ignorant, a prince who governs according to his despotic will, but he is in fact more a slave than a king. He seldom goes out, and often when he proposes to do so the Bráhmans tell him that it is not an auspicious day. This is sufficient to confine him to his house.'

[1] The former decision had rested on the opinions of twelve pandits based on two grounds, the imbecile state of Tulsáji's mind and the fact that Sarabhóji was the only son of his natural father. It was now proved that the former allegation was untrue and the latter did not invalidate an adoption. The Pandits originally consulted appear to have been bribed.

[2] See Chapter XI, p. 192.

[3] *Ibid.*, p. 167.

[4] Pearson's *Life of Schwartz*, ii, 189.

Schwartz was no lover of the Bráhmans, but he was singularly honest; and much else in his letters as well as the events of the period tend to show that at any rate the later of the Marátha kings were very deficient in strength of character.

Amar Singh was brought to the throne from a life of seclusion, and was in the opinion of the Commissioners wholly unfitted for the throne. The weak character of these princes must be held largely responsible for the revenue and police disorders which were so prevalent at the end of the eighteenth century.[1]

[The following authorities may be consulted for further particulars: For the early period, Sewell's *Lists*, vol. ii, Mr. V. Kanakasabhai's *Tamils Eighteen hundred years ago*, and the annual reports of the Government Epigraphist; for the period of Vijayanagar supremacy, Mr. Sewell's *A Forgotten Empire*, the *Tanjávúr Sarittirai* from the Mackenzie collection, Mr. Nelson's historical chapters in the Madura *District Manual* and Mr. T. S. Kuppuswami's 'Short history of the Tanjore Náyak Princes'; for the later period, Mr. Nelson's *Madura Manual*, Orme's and Mill's histories, Wilks' *History of Mysore* and Rous' Appendix, which last contains a selection of papers relating to the affairs of Tanjore and is available in the Madras Revenue Board's office. The report of the Commissioners who investigated the resources of the country in 1798 is useful for the Marátha period.]

[1] See Chapters XI and XIII.

CHAPTER III.

THE PEOPLE.

GENERAL CHARACTERISTICS—Density of population—Its growth—Parent tongue—Education, etc. RELIGIONS—The Jains—The Christians—The Roman Catholic Mission—The Danish Tranquebar Mission—The S.P.C.K. and S.P.G.—The Leipzig Evangelical Lutheran Mission—The Wesleyan Mission—General characteristics of Christians—Muhammadans. THE HINDUS—Introductory—Villages and houses—Dress—Tattooing—Food—Amusements—Superstitions. RELIGIOUS LIFE—Position of Bráhmans—Village deities and devils—Worship of trees—Worship of snakes—Worship of cattle, earth and water—Festivals and large temples—Vows—Religious factions—Maths. SOCIAL LIFE—Marriage ceremonies—Funeral ceremonies. PRINCIPAL CASTES. TAMIL BRAHMANS—Sub-divisions—Caste customs—General characteristics. OTHER CASTES—Vellálans—Pallis or Vanniyans—Kallans — Mélakkárans — Karaiyáns — Nókkans - Valaiyans — Paraiyans — Pallans.

CHAP. III. GENERAL CHARACTERISTICS.

Density of population.

THOUGH there are five districts in the Presidency which contain a larger population than Tanjore, there is not one (excluding of course Madras) in which the population is nearly so dense. In Tanjore there are 605 persons to the square mile, and in no other district does the number rise above 481. Statistics for the various taluks are given in the separate Appendix. By far the most densely populated is Kumbakónam, where there are 1,097 inhabitants to every square mile. Negapatam and Máyavaram also show a high figure. Population is much the most sparse in Pattukkóttai, where the inhabitants per square mile number only 327.

Its growth.

The statistics of the last four censuses show that the growth of population in Tanjore was slower in the decade 1891-1901 than in any other district. Indeed in the Nilgiris alone (where the people only number 110,000) was there a smaller absolute increase. Before that time, however, the population had been growing at a moderate pace; and between 1871 and 1881 it increased more quickly than in any other district but Madras. This is probably attributable to the fact that there was practically no local scarcity during the great famine of 1876-78, and that large numbers of people then flocked into Tanjore from other districts. It is likely that many of these did not return to their own homes when the famine had abated. The recent slow rate of increase is no

doubt partly an instance of the general rule that the growth of population is usually in inverse ratio to its density, and partly due to the fact that emigration is easy and customary in this district.[1]

Parent tongue.

Tamil is the language of the very large majority of the people. Telugu is spoken by about one-thirtieth of them. The number of persons whose native tongue is Maráthi, though only 13,651, is larger than that found in any other district; and the number of persons speaking Patnúli is also unusually large. The last three languages are foreign to the district. Telugu and Maráthi owe their introduction to the fact that both the Telugu Náyaks and the Marâtha kings brought with them numbers of their fellow countrymen. Patnúli or Khatri, a dialect of Gujaráti, is spoken by the Patnúlkáran ('silk-thread-man') silk-weavers who emigrated from Gujarát to the rich and luxurious cities of the south and who are found in greater strength in Tanjore than in any other place except Madura.

Education, etc.

The progress of education in the district is described at some length in Chapter X below, in which it is shown that Tanjore is more highly developed in this respect than almost any other district in the Presidency. The occupations of the people are referred to in Chapter VI. The proportion of the total population which is supported by agriculture is smaller than in any other district except three. On the other hand the proportion living by industries is unusually large, and that subsisting by professional occupations is much larger than anywhere else excepting Madras. The district is generally rich, well-educated and litigious, and therefore provides unusual openings to the professional classes.

RELIGIONS.

By religion over nine-tenths of the people are Hindus. Statistics by taluks will be found in the separate Appendix. Over five per cent. of them are Musalmans and nearly four per cent. Christians. The latter are chiefly Roman Catholics.

The Jains.

There are very few Jains, not 600 persons all told. They are found chiefly in Mannárgudi and Tanjore taluks. Jain temples which attract a fair number of pilgrims exist at Mannárgudi and at Dívangudi in Nannilam taluk. Negapatam seems (see p. 248) at one time to have contained a Jain shrine which was visited by votaries even from Burma.

The Christians.

Missionary work in the Tanjore district is carried on by four different bodies; namely, the Roman Catholics, the Society for the Propagation of the Gospel, the Leipzig Evangelical Lutheran Mission and the Wesleyans.

[1] See Chapter IV, p. 112.

The Roman Catholic Mission.

Of these missions, the Roman Catholic is by far the most ancient. It is stated that Xavier, who inaugurated the missions of the Portuguese Jesuits at Madura and Mylapore, preached and made converts at Negapatam about the middle of the sixteenth century; and the Italian traveller Cæsar Frederick, who visited the Portuguese settlement at Negapatam about 1570, shows that the Christian religion had taken a strong hold by then and was viewed with considerable tolerance by the Náyak Rájas. He says of Tanjore, 'This citie belongeth to a noble man of the kingdom of Bezenegar being a gentile; nevertheless the Portugals and other Christians are well intreated there, and have their churches there with a monasterie of Saint Francis' order, with great devotion and very well accommodated, with houses round about.'[1] But it was apparently not till about 1610 (shortly after the foundation of the Mylapore diocese, to which was attached all the Coromandel coast) that Negapatam became the seat of the active labours of the Goanese Catholic missionaries. The church at Vélánganni (six miles south of Negapatam) seems to have been built about that time. It is now the centre of a great Roman Catholic festival, which lasts for ten days at the beginning of September and attracts pilgrims from every part of Southern India.[2] The Goanese founded a church at Tranquebar in the middle of the seventeenth century, about the time that the Portuguese were driven from Negapatam by the Dutch (1660). About 1726 they built the chapel dedicated to Saint Francis Xavier in Sáttangudi, a suburb of Tranquebar. They were then governed by a Vicar subordinate to the Bishop of Mylapore. The Pondicherry Jesuits attempted ineffectually to establish a mission at Tranquebar in 1765, and it was probably at a later date that the Society of Jesus inaugurated their missions in Tanjore. The Jesuits of Madura founded St. Joseph's college at Negapatam in 1846 and for some time divided the mission field of Tanjore with the *Société des Missions Etrangères* of Pondicherry.

Very little information is available to show the progress of the Roman Catholic missionaries in the interior of the district in the early days, or the attitude of the then ruling power. A vague picture of the state of things about 1701 is afforded by a story told in Hough's *History of Christianity in India.*[3] The Jesuits enacted a sacred drama at Pondicherry in the course of which the images of Hindu gods were broken

[1] *Hakluyt's Voyages* (Glasgow, 1904), v. 400.
[2] See Chapter XV, p. 250.
[3] Vol. ii, 434 foll. (London, 1839).

CHAP. III. RELIGIONS.

and trampled under foot. The Tanjore Bráhmans were eager to avenge this slight on their religion. They accordingly invited the king to witness a drama performed by themselves; and, having secured his presence, themselves enacted before his astonished eyes the same play that the Jesuits had performed at Pondicherry. When the king expressed his horror at their seeming impiety they burst out, 'it is thus that the Christians, to whom you have hitherto afforded protection in your dominions, have insulted and profaned your gods.' The king at once prepared a particular account of all the Christians in his dominions and cruelly persecuted those who would not renounce 'this insolent religion.' All the Christian churches were pulled down, and for a long time no priest of the Romish church was allowed to re-establish the mission at Tanjore. It is clear however that previously the missionaries had enjoyed the protection of the king and had spread their religion widely.

There have been disagreements as to the fields of work to be occupied by the various missionary bodies. Accordin[illegible] some previous arrangements and the *Concordat* of 1886 [illegible]th its subsequent modifications, a few towns have been lef[illegible] the Goanese under the Bishop of Mylapore, while the rivers Vettár and Vennár have been made the boundary between the Jesuit Archdiocese of Madura and the French Mission of Pondicherry. The bishopric of Kumbakónam was founded under the Archdiocese of Pondicherry in 1899, and embraces all the portions of the district belonging to the Pondicherry field of work. The Roman Catholic Christians far outnumber those belonging to other denominations, and constitute seven-eighths of the total Christian population.

The Danish Tranquebar Mission.

The first Protestant mission in the district, or indeed in any part of India, was founded at Tranquebar in 1706 by two young German pastors, Heinrich Plütsch[illegible] and Bartholamaüs Ziegenbalg, who were sent out und[illegible] [illegible]ices of the king of Denmark. Claims have been [illegible] a certain Danish political offender, who sp[illegible] [illegible]ife (1680 to 1691) at Tranquebar under sen[illegible] that he translated the Bible and preached in the str[illegible] no traces of his work seem to have survived him. From 170[illegible] onwards, however, P[illegible]stant missionary effort proceeded without a break. Pl[illegible]chau returned permanently to Europe in 1711; but Ziegen[illegible]g (after a visit to his home between 1714 and 1716) devoted his life to his work, and died at Tranquebar in 1719 at the early age of 36. He is the author of a quaint but valuable description of the South Indian gods, which is still the only published account of the interesting

CHAP. III.
RELIGIONS.

subject of Tamil village deities. From Tranquebar the mission spread along the coast to Cuddalore, Madras and Calcutta, and, in the interior, to Tanjore, Trichinopoly and Palamcottah. Its history has been written in detail by Mr. J. Ferd Fenger.[1] Zeigenbalg made some expeditions into the interior, but was not permitted to go to Tanjore. In 1721 however one of his successors, Schultz, corresponded with the king and was invited to visit the court. Unluckily he was unable to avail himself of the permission. The mission however extended its work as far as the capital through native agency in 1729; and the missionary Pressier was allowed to proceed thither in the same year. Wiedebrock was graciously received by the king in 1753, and from this time the visits of missionaries to Tanjore became frequent. The greatest of the Tranquebar evangelists was Christian Frederick Schwartz, who, after working for eleven years in Tranquebar, visited Tanjore in 1762, and in the same year founded the mission at Trichinopoly. He joined the English missionary society (the ...iety for the Promotion of Christian Knowledge) in 1768, and it ... as a member of that body that his chief work was done.[2] Me... hile the Tranquebar mission gradually languished, and by 18..0 that town had ceased to be a seat of evangelistic activity. The work was however revived in 1841 by the Leipzig Lutheran Mission shortly to be mentioned.

The S.P.C.K. and S.P.G.

The English mission in Tanjore city was founded in 1778 by Schwartz, acting on behalf of the S.P.C.K. Great success attended his efforts. This is not the place to describe his career or character. It is sufficient to say that he was beloved and respected by all classes of people, and was trusted alike by the native Rájas and the Madras Government. He was indeed employed by the latter as their emissary to Haidar Ali (whose good opinion he also won) and was frequently consulted by them about political matters in Tanjore; and he was entrusted by th... king Tulsájí with the guardianship of the you... ...hough he failed to engage more than ... kings in the Christian religion, ... nim to make great progress in ...hers. He died in 1798. Want of space forbids a ...ailed account of his and his successor's work. In 1820 ...he S.P.C.K. was presented by the ...d of the Tranquebar mission with the congregations and c... ...hes of that mission

[1] *History of the Tranquebar Mission*, Tranq...ar, 1863. See also *History of Protestant Missions in India* by the Rev. M. A. Sherring (Trübner & Co., London, 1875), Chapters I and XV.

[2] When he joined the English society he adopted the spelling 'Swartz' for his name, instead of the more continental Schwartz.

outside Tranquebar. In 1826 it withdrew from foreign missions and surrendered its work to the Society for the Propagation of the Gospel. This body has been working in the district ever since. Missionaries belonging to it perform the services in the English churches at Tanjore and Tranquebar, and are paid allowances by Government for this duty. At present there are missionaries at Tanjore, Negapatam and Nángúr (near Tranquebar) and the whole district is divided among them. The congregations amount to rather over 2,000 persons. The work of the mission as an educational force is of importance, as it maintains the Saint Peter's first grade college in Tanjore, eight lower secondary, and 34 primary, schools in this district, 2,800 pupils attending these institutions.

The Leipzig Evangelical Lutheran Mission.

As remarked above, the Leipzig Mission undertook the work of the old Tranquebar Society in 1841. The Lutherans have now spread all over the north of the district. Their head-quarters are still at Tranquebar, and European missionaries are stationed also at Tanjore, Puraiyár, Máyavaram, Shiyáli and Kumbakónam. Good churches have been built at these and other places. The congregations number over 8,000. At the end of 1903 the mission was managing 104 schools with 2,700 pupils.

The Wesleyan Mission.

The Wesleyan Mission began work in Negapatam in 1819, at which time no other societies showed any activity in that part of the country. Three European missionaries are stationed at Mannárgudi and two at Negapatam. Their efforts are chiefly confined to the Negapatam, Mannárgudi, Tirutturaippúndi and Nannilam taluks. Four handsome churches are now owned by the mission, and its adherents amount to rather less than a thousand persons. It manages eleven schools for girls and thirty for boys, the attendance amounting to 1,050 and 2,150 respectively. Among these is a high school at Negapatam, and a fairly large boarding school at Mannárgudi. The mission also manages the Findlay college at the latter place. In the same town there is a mission dispensary with an annual attendance of about 30,000. Besides maintaining schools, the Wesleyans employ several zenana teachers who give private instruction to nearly 400 pupils in Mannárgudi and Negapatam.

General characteristics of Christians.

The Christians are chiefly to be found in the big towns. They are most numerous in the Tanjore taluk, which contains over a third of the total number of them. This is no doubt due to the attention which has been paid by missionaries to the capital city. The growth of Christianity has not been rapid of recent years; though the proportion of Christians to

CHAP. III. RELIGIONS.

the total population is large in comparison with the figures of other districts, the percentage increase in the last 20 years has been smaller than in any other Collectorate. This is partly due, no doubt, to the fact that the Tanjore population as a whole is almost stationary. The growth is perhaps more due to the natural increase of the Christian population than to actual conversion. The Christians of Tanjore are perhaps generally of better castes than those in other districts, and are more looked up to in consequence by their non-Christian neighbours. Many Vellálans and Kallans joined the faith in former days; and this was perhaps due to the influence of Schwartz with the Rájas, the consequent respectability of the religion from a worldly point of view, and the advantages thus to be expected from it. Moreover Schwartz took a more lenient view of caste, which he regarded as in essence only a distinction of rank, than later missionaries have been able to adopt; and this removed a considerable obstacle to conversion. The refusal of his successors in 1834 to recognise caste distinctions caused a schism which called forth the bitter sarcasm of Macaulay.[1] At the present day the Christians of Tanjore probably observe such distinctions more stubbornly than those of other districts. A Vellálan Christian will never consent to eat with a Kallan Christian.

Muhammadans.

The Musalmans, it is rather surprising to find, are most numerous in the inland taluk of Kumbakónam, where they form a majority of the population in several villages; but they also abound in the trading coast taluks of Negapatam and Pattukkóttai. They are mostly of the race which is generally designated Labbai, and is supposed to be made up, partly of the descendants of Arab traders or refugees who married with the women of this coast, and partly of the progeny of Hindus who were forcibly converted to Islam by Tipu Sultan of Mysore and previous Musalman invaders. In the coast towns, a proportion of them are Marakkáyans, who are also a mixed race but regard themselves as socially superior to the Labbais. Most of the people of these two classes are ignorant of Hindustáni and they follow, in their domestic ceremonies their customs of inheritance and their methods of dress, manners which are rather Hindu than Muhammadan. Some of them earn a livelihood by making mats or by betel cultivation, in the latter of which occupations they are especially skilful, but the majority live by wholesale or retail trade.

[1] See the passage quoted in his *Life and Letters* (ed. 1878), i,383-4, beginning 'As to Swartz's people in Tanjore, they are a perfect scandal to the religion they profess.'

Intermarriages between the Hindustáni-speaking Musalmans and the mixed races, or between the different classes of the latter, are not common, though there is no positive religious or social bar against them. Similarly these different classes do not usually dine together, though here again no formal prohibition exists. The relations of Muhammadans and Hindus are everywhere friendly in this district.

Of the sacred tombs (*dargas*) reverenced by Muhammadans in the Tanjore district by far the most important is that of Mírán Sáhib at Nagore. Its reputation has indeed spread beyond the boundaries of this Presidency. There are however smaller tombs at Muttupet and Tanjore which command a great deal of local respect. These are all described in more detail in the accounts of these places in Chapter XV. The neighbouring *dargas* in Trichinopoly and Pudukkóttai are also visited by the Musalmans of this district.

THE HINDUS. Introductory.

The large majority of the population are Hindus, and these deserve more lengthy treatment. An attempt will be made first to describe the salient features of their general social and religious life, and then to give a brief account of those castes which are more numerous in this than in other districts, or which form a large proportion of the population. The statements made in the accounts of the castes are perhaps not of universal application, but the time available has rendered it impossible to conduct detailed enquiries into the customs of any given community at more than a few centres. Such generalisations as are made are however true of the castes investigated at the centres chosen for investigation; and, as these bodies are of very different status and make up a large proportion of the total population (1,396,000 out of 2,245,000), and as the places where enquiries were made are widely separated, what holds true of these people is probably true of the Tamils of this district generally.

Villages and houses.

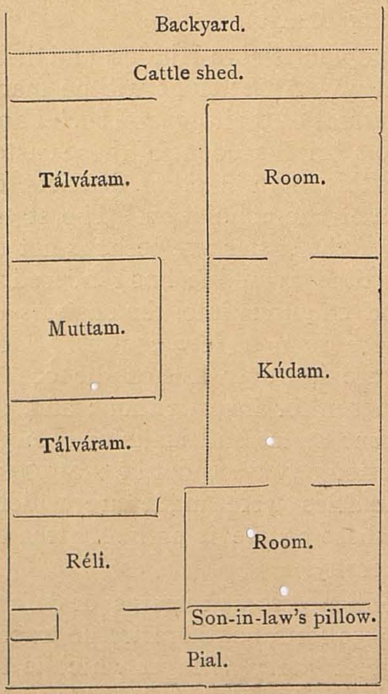
The villages of Tanjore seldom possess remains of defensive walls. There are a few large forts, but there are no traces of the universal fortification of ordinary villages which is to be found in the Deccan. In the delta the wet fields tend to prevent the expansion of villages, but on the whole they are open and commodious. The Bráhman, Súdra, Paraiyan and other quarters are much more clearly distinguished from each other than in northern districts.

The houses are generally built of brick or mud, as stone is unobtainable in most parts. In the uplands of Tanjore laterite is not uncommonly used. The roofs are more frequently tiled than in other districts, because of the general wealthiness of

CHAP. III. THE HINDUS.

the ryots. The rafters are generally made of bamboos. Straw or palm leaves is perhaps the most common thatch. There are more two-storeyed houses than in other districts. In front of the house there is almost always a raised mud pial with a pillow of clay (called 'the son-in-law's pillow') running along the wall.

It is possible to generalise with a fair degree of truth about the internal arrangement of the houses of Bráhmans and Vellálans. The door (see the plan in the margin) is on one side of the street front and leads into an entrance hall (*réli*), beyond which, against the side wall of the house, is a small courtyard (*muttam*) open to the sky with a verandah (*tálvàram*) all round it. Facing the courtyard, and reaching across to the other side wall, is a roofed open hall (*kúdam*) the floor of which is rather higher than that of the verandah. In front of and behind the *kúdam*, and opening out of it, are two rooms occupying the front and back corners of the house, the former of which is generally a living room and the latter a kitchen. Behind the house there is a cattle shed and then a backyard. Great varieties are found in the houses of other castes, but the one-roomed circular huts found in some other districts are seldom built, and even the poorer class of residence contains a hall and one or two rooms. The houses of low castes in rural tracts are often covered with creepers. As in other districts there is a special science (*manai sástram*) connected with the proper time and situation in which a new house should be built. The Kammálans generally profess and are consulted on this science.



Dress.

The dress of the people is similar to that worn in the other Tamil districts of the Presidency and may be dismissed in a few words. Boys wear the small undercloth (*kómanam*), which

is the minimum of clothing essential to decency, and a waist-cloth from four to seven feet in length. Higher caste boys ordinarily let one end of the latter hang down to their ankles, but the lower castes tie it tightly round the loins. There are three ways in which a man's waist cloth may be tied. An orthodox married Bráhman has a long cloth eighteen feet by four which he ties in a peculiar and complicated manner called *panchakaccham*. Most Bráhmans and the higher non-Bráhman castes tie a cloth nine or ten feet in length in the manner called *múlakaccham* or *kílpácchi*. The former name is generally used for a Bráhman's dress and the latter for a Súdra's. The cloth is tied round the waist and then the front folds are pulled backwards between the legs and tucked into the waist behind. The front folds are so arranged that a triangular piece of cloth hangs down in front to the ankles. This is gathered up when the wearer is in hurry or is at work or has to appear before his superiors. Lower castes tie a rather shorter cloth round and round their waists without passing it between the legs. The small undercloth *(kómanam)* is not worn by any married Bráhmans except the Aiyangárs, but it is used by all the other castes. Only the more respectable castes wear upper cloths; and turbans are not worn at all except by Government servants and people of wealth or rank, or aspirants to such a title. The latter classes are adopting the European coat, and even trousers and boots, but never relinquish the turban in favour of any form of hat.

The younger Bráhman women (except widows) and Vellálan women who have not borne a child wear bodices, but (except dancing-girls) other classes of women rarely do so. The rest of a woman's costume consists of one coloured cloth 24 or 25 feet long and about 3½ feet wide. Among non-Bráhman castes, and with the exception of dancing-girls, the method of tying this is generally the same. The cloth is passed once round the waist and a knot is tied to keep it in place, and then a fold *(kusavam)* is made for ornament's sake over one of the hips or in front; the garment is then again passed tightly round the waist and the end of it is brought up in front of the breast, thrown over the left shoulder and tucked into the waist behind. The higher caste women only show a little of the ornamental fold *(kusavam)*, the rest being concealed beneath the cloth, while women of a lower caste let it drop down the hip to a length of about a foot. There are several varieties of tying peculiar to different classes of Bráhmans, and it can be seen at once from her dress to which class a Bráhman woman belongs. All women of this caste pass the cloth between their legs: but Marátha and Canarese

CHAP. III.
THE HINDUS.

Bráhmans do this by passing one corner of the *kusavam* or ornamental fold above the lower part of the cloth, pull this up to show a part of the legs, and leave the portion of the cloth passing between the legs clearly visible; all others conceal this portion by bringing the cloth again round the waist. Again, Smárta Tamil women bring the end of the cloth over the right shoulder while all the others pass it over the left. The Smárta Tamils make the ornamental fold at the left side, Vaishnava Tamils do not wear it at all, and the others put it in front. Dancing-girls wear the cloth like Telugu Bráhman women, only without passing it between the legs. These women also often wear drawers under their cloth reaching to the ankle, and sometimes petticoats. Pallan and Paraiyan women wear their cloths rather high above the knee, and bare their breasts while at work. Kallan and Valaiyan women in some places will not wear dark blue cloths for fear of offending the god Karuppan, to whom that colour is considered sacred. Bráhman widows alone wear white, and they always bring the end of the cloth over their heads to form a hood.

Tattooing.

In former times Tamil Smárta Bráhman women considered it obligatory to have a line tattooed from the nose to the roots of the hair, and flowers and other designs were executed on their fore-arms. In most of the Súdra castes the women have a line tattooed on their foreheads and a spot on the right cheek and lower jaw as well as flowers, animals, etc., on their arms and feet. Kallan women are said to tattoo their bodies and upper arms in the form of a bodice. Among men, Bráhmans and some Vellálans do not tattoo at all, but most of the other castes have a line tattooed on the forehead. This is often supplemented by spots on the right cheek and lower jaw, and by designs on their fore-arms.

Food.

The staple food-grain throughout the delta is rice. In the upland tracts rice, ragi, cholam and varagu are eaten. The customs concerning food generally resemble those in other Tamil districts and may be stated in a few words. All Bráhmans are required to abstain from meat and alcohol and so are some sections of the higher Súdra castes. The Paraiyans and the Chakkiliyans are the only classes who eat beef, though they content themselves with the flesh of dead cattle. Pork, jackals and foxes are eaten by Valaiyans, Kuravans, Pallans, Paraiyans and Chakkiliyans, but the Kuravans are the only class who much affect the two latter. The ordinary animal food of a non-Bráhman is mutton, fish and the ordinary edible birds. Grown up Bráhmans and some members of the highest Súdra castes have only two meals, viz., at mid-day and at night. Both of these are hot and consist generally of

rice, ghee, dholl, curry or black-gram wafers, pepper water, and curd or butter-milk. Bráhman widows are strictly speaking forbidden a regular night meal, but are generally given cakes of rice and black-gram. Among the higher classes coffee in the morning and a light tiffin about 3 P.M. is taken; but in such cases the mid-day meal will have been eaten at 10-30. The Súdra and lower classes generally have three meals; namely, breakfast at 7-30 A.M. of cold rice and water *(níráram* or *nírchóru)* sometimes supplemented with meat soup; a light lunch at 1-30 P.M. of hot or cold rice; and a good dinner at 7 or 8 P.M. of hot rice, meat, soup or curry. Of the recent years however a tendency has become noticeable among Súdras, even of the poorer classes, towards the use of coffee in the early morning in preference to cold rice. On the other hand this beverage is said to be losing favour with the higher classes, who regard it as unwholesome.

CHAP. III. THE HINDUS.

Amusements.

A great many games are played by all classes and the following description is far from exhaustive. Children play at odd and even (one holding seeds in the hand and the other guessing odd or even), a kind of 'puss in the corner,' blind man's buff, and a kind of prisoners' base (called *nilápúcchi nilalpúcchi*) in which two parties try to catch each other, the members of the one being allowed to be caught only when venturing into the moonlight, and of the other only when in the shade. In the schools the boys play European games, but they have a number of others. Among these are tossing up and catching tamarind seeds *(otti)*, various games played with pieces on a board (such as *kattam*, 'the fifteenth tiger,' etc.), tipcat *(kittipullu)*, a kind of rounders *(kittipandu)*, 'the pig-game,' in which one boy goes on all fours, is baited by the rest, and is only allowed to use his foot to keep them off, a kind of leap-frog (*pacchai kudirai*, 'the green horse'), marbles and kite-flying. It would be tedious to describe them in detail. Perhaps the most popular is a game called *balichatangudu*, in which a boy has to catch any of the other players while holding his breath. Pastimes for adults include 'the fifteenth tiger' (kind of fox and geese), chess and cards. Tennis is played by those who have learnt it at the schools; but the ordinary grown-up native plays no out-door games. Girls play *kóláttam*, *acchópongá* (dancing round a lamp or idol hand in hand—a sort of 'round the mulberry bush') and other dances, tossing tamarind seeds *(otti)*, and others of the boys' in-door games. Women play various games with cowries on a board and have other quiet in-door pastimes. They are also fond of embroidery. Dramas and puppet shows (the puppets

CHAP. III. THE HINDUS.

being moved by a string from above) are performed by strolling companies of kúttádis and others and are much enjoyed. The latter generally represent the story of the truthful king Harischandra. The dramas are generally taken from the *puránas*. Nautch parties are given by rich persons on festive occasions. Moonlight dinner parties are a rarer form of entertainment.

Superstitions.

The superstitions of the people are very numerous. It is supposed that an owl or a vulture brings ill luck to the house on which it perches, that the appearance of a tortoise in a house, or in a field which is being ploughed, is inauspicious; that the cawing of a crow on a house indicates the arrival of a guest; that a dream of a temple car in motion foretells the death of some near relative, and that dreams of good or ill generally foretell the reverse. Other bad omens are to hear sneezing, or to be questioned as to any business on which one is going, or, directly after leaving the house, to catch sight of either one Bráhman, two Súdras, a widow, oil, a snake, a huntsman, a sanyási or a number of other things. It is a good omen to hear a bell ring, a cannon sound, the braying of an ass, the cry of a Bráhmani kite, or, on first leaving the house, to catch sight of a married woman, a corpse, flowers, water or a toddy pot! All classes believe that evil spirits are warded off by talismans *(rakshá-bandhanam)*, that houses and women are often possessed by devils, and that these can be driven out by the charms of the professional sorcerer. The talismans are small hollow metal cylinders, and are worn by a very large number of persons. It is very generally believed that if a goat climbs on to the roof of the house a disaster is foretold, which can only be averted by cutting off the animal's ears and throwing cooked rice mixed with its blood on to the roof. Valaiyans, Pallans and Paraiyans even drag the animal round the house and Valaiyans go so far as to slaughter it. A dog on the roof is equally ill omened and the evil is generally neutralised in the same way, but it is often considered sufficient to club the animal. The following omens are believed in by almost all castes. If the nest of a clay-building fly *(kulavi)* is found in a house the birth of a child is foretold; if a mud nest, of a male child; if a nest made with jungle lac, of a girl. Evil is foreshadowed if a light goes out during meals or while some auspicious thing (such as a marriage) is being discussed; the hissing noise of the oven indicates the arrival of a guest, and a dream of a burglary forebodes the death of a near relative; the appearance of a viper *(viriyan)* in a house or field is ill omened, and if a winnow slips during

CHAP. III. THE HINDUS.

winnowing a guest's arrival is foretold; the appearance of jackals, hares or hyænas in the village is uncanny; if while measuring rice a measureful slips, the arrival of a guest is indicated; if crows are seen fighting in front of the house news of some death will shortly be heard; and if the sole of the foot itches a journey will shortly have to be undertaken. Such are a few of the superstitious beliefs of the people, and they are held with surprising tenacity.

Among some castes in this and other districts, when a man has lost two children prematurely, the third child is smeared with ashes and disfigured, and his or her left nostril is pierced and ornamented with a gold wire ring. Among some Bráhmans it is thought that the gold for this ring should be obtained by begging. The child, if a boy, is called Kuppusvámi ('lord of refuse') or Pakkiri ('fakír'), and, if a girl, Kuppammál or some such name. The object is of course to avert by a becoming humility the nemesis which is supposed to overhang the family. When such boys or girls are married, further peculiar ceremonies have to be observed among some castes. They are only adorned on one side of the body, and, if girls, they have to wear men's cloths so as to look ugly. Thus altered they have to cut down a plantain tree where three lanes meet, and the nose ring is then removed. Some carry the matter still further. The boy or girl returns to the house to find the door bolted, and calls out to the mother to open it. She asks 'Is it a robber or a white man?'; to which the other replies: 'The robber has gone to the jungle, the white man has come home.' Then the door is opened and the boy or girl is properly dressed for the marriage.

RELIGIOUS LIFE.

Position of Bráhmans.

Bráhmans are proportionately more numerous in Tanjore than in any other district except Ganjám and South Canara, where the members of this caste are less orthodox than usual. They number no less than one in every fifteen of the inhabitants, and consequently Bráhman influence is predominant in social and religious matters. In almost all non-Bráhman castes the services of a Bráhman puróhit are indispensable at weddings, funerals and other domestic ceremonies, and the rites observed on these occasions are tinged with Bráhmanical observances to a degree which is unapproached elsewhere. Bráhmanical Hinduism, is here a living reality, and not the neglected cult, shouldered out by the worship of aboriginal godlings, demons and devils, which it so often is in other districts. Almost every village has its temple to one of the orthodox gods, holy places are legion, and every important town possesses a *matham* where ascetics may find shelter and in which are held discussions by the erudite on disputed points

CHAP. III.
RELIGIOUS LIFE.

of doctrine or ritual. Bráhmans versed in the sacred law are numerous in Tanjore; Védic sacrifices are performed on the banks of its streams; Védic chanting is performed in a manner rarely rivalled; philosophical treatises are published in Sanskrit verse; and religious associations exist, the privilege of initiation into which is eagerly sought for and the rules of which are earnestly followed even to the extent of relinquishing the world. Much more might be written. Enough has been said to indicate the position.

Village deities and devils.

None the less, strong though the influence of the Bráhmans is, a number of minor deities or demons are worshipped by all classes. Among them are Aiyanár, Máriamman, Ulakáttál, Pidári, Karuppan, Madurai Víran, Péchi, Munnadiyán, Káttéri, and Káttavaráyan. Madurai Víran is perhaps the most generally worshipped and after him the most popular appear to be Péchi, Karuppan, Káttavaráyan and Káttéri. The precise character of these spirits both collectively and individually, is very differently represented; but it is generally supposed that they are less likely to do good than evil and that they should be constantly propitiated in consequence. Aiyanár is extremely popular in South Arcot, and some account of him is given in the *Gazetteer* of that district. He always resides in a sacred grove, no twig of which should be removed on any pretence, and in front of his shrine are usually found collections of horses, elephants and other animals made of pottery, placed there by the devout to assist him in his nightly peregrinations of the village. Máriamman, the goddess of smallpox and cholera, is universally worshipped throughout the Southern districts, and needs no description. Karuppan is *par excellence* the god of the Kallans, and his attributes and tastes are mentioned in some detail in the *Gazetteer* of Madura, in which district his shrines are extremely common. Madurai Víran is the deification of an historical character, a man who was a servant of one of the poligárs of Madura and afterwards of Tirumala Náyakkan, king of that town. His exploits are also mentioned in the *Gazetteer* of South Arcot. These deities have generally temples and images; but sometimes their abode is merely an unenclosed clearing under a tree, the place of an image being often taken by a spear fixed upright in the ground. Mere bricks, however, and sometimes even the tree itself are adored as representing the spirit. Máriamma, for example, is fond of the margosa, and this tree is often worshipped as being her abode or as indicating her presence.

Several of these minor deities can only be successfully propitiated by the sacrifice of fowls or goats, but others of them dislike the sight of blood. When, therefore, as often happens,

their images exist in close proximity and the offering up of a living animal to one of them is necessary, a curtain is hung before the shrine of any of them which disapprove of such rites so that they may not see what is going on.

As a typical example of devil worship the practice of the Valaiyans and Kallans of Orattanádu may not be uninteresting. Valaiyan houses have generally an *odiyan (Odina Wodier)* tree in the backyard, wherein the devils are believed to live, and among Kallans every street has a tree for their accommodation. They are propitiated at least once a year, the more virulent under the tree itself, and the rest in the house, generally on a Friday or Monday; Kallans attach importance to Friday in *Ádi* (July and August), the cattle *Pongal* day in *Tai* (January and February) and *Kártigai* day in the month *Kártigai* (November and December). A man, his mouth covered with a cloth to indicate silence and purity, cooks rice in the backyard and pours it out in front of the tree, mixed with milk and jaggery. Cocoanuts and toddy are also placed there. These are offered to the devils, represented in the form of bricks or mud images placed at the foot of the tree, and camphor is set alight. A sheep is then brought and slaughtered, and the devils are supposed to spring one after another from the tree on to one of the bystanders. This man then becomes filled with the divine afflatus, works himself up into a kind of frenzy, becomes the mouthpiece of the spirits, pronounces their satisfaction, or the reverse at the offerings, and gives utterance to cryptic phrases which are held to foretell good or evil fortune to those in answer to whom they are made. When all the devils in turn have spoken and vanished, the man recovers his senses. The devils are worshipped in the same way in the houses, except that no blood is shed. All alike are propitiated by animal sacrifices.

Some of the devils and village deities are honoured by large festivals to which many people resort. The Víran festival at Tagattúr (Tirutturaippúndi taluk) attracts 7,000 pilgrims. The Máriamman festival at Máriammankóvil near Tanjore is still more largely attended, attracting annually a crowd of some 20,000 visitors. Even Bráhmans[1] do not scorn to propitiate the devils and village deities, especially when they are ill. An intelligent Bráhman expressed the situation by a curious analogy: 'I attempt to win the favour of the Collector because he may promote me; but I pay black-mail to the Kallans too. Of what good is the Collector's friendship if the Kallans steal my bullocks?'

[1] At some places, *e.g.*, the Máraimman temple at Negapatam, there are Bráhman *pújáris* to the village goddesses; though this is the exception.

CHAP. III. RELIGIOUS LIFE.

Worship of trees.

Arasu (Ficus religiosa) and margosa *(Melia Azadirachta)* trees are planted together—'married,' as the saying goes—on a platform and worshipped by Bráhmans and other high castes. It is believed that women will get children if they walk round the trees 108 times every day for 45 days consecutively. To 'marry' the trees is explained as sacred because marriage of any kind is holy; but the fig has been reverenced since the time of the Mahábhárata and the margosa is universally regarded as containing the divine essence, its leaves being used all over South India in religious ceremonial. The lower classes worship these and other trees—*vémbu*, *odiyan (Odina Wodier)*, portia *(Thespesia populnea)*, banyan *(Ficus Bengalensis)* and palmyra trees—out of fear of the devils that live in them. Different trees are specially worshipped by certain castes *arasu* and *vémbu*, for example, by Telugu Mélakkárans and Kallans, the margosa and *vémbu* by Pallis, and so on. Besides worshipping trees all Bráhmans, especially women, worship the *tulasi* plant *(Ocimum sanctum)*, which is grown on an altar in the courtyard of their houses.

Worship of snakes.

The worship of cobras is very common. Among all but the higher castes it is designed merely to avert molestation by the snake, as well as to escape the evil omen of seeing it. The higher castes consider it a sin to kill a cobra and believe that the man who does so will have no children. Bráhmans and the higher Vellálans think that children can be obtained by worshipping the cobra. Vellálans and Kallans perform the worship on a Friday. Among Vellálans this is generally after the *Pongal* festival. The Vellálans make an old woman cry aloud in the backyard that a sacrifice will be made to the cobra next day and that they pray that it will accept the offering. At the time of sacrifice (generally the evening) cooked jaggery and rice, burning ghee in the middle of riceflour, and an egg are offered to the cobra and left in the backyard for its acceptance. The Kallan offerings are rather different. The Palli annually worships the cobra by pouring milk on an ant-hill and sacrificing a fowl near it. Valaiyans, Paraiyans and Pallans sacrifice a fowl in their own backyards.

Worship of cattle, earth and water.

Cattle (but not buffaloes) are always worshipped at *Pongal* time, and also both when the ploughing begins and when the treading of the corn is done. An unusual custom on this last occasion observed at Tiruvádi is to tie a *marakkál* of paddy in the waistcloth of a herdboy, drag him round the cattle, and make him do homage to them. The earth is worshipped when the seed is sown, and, by the Valaiyans, when the first ploughing of the year is begun. Throughout the delta the water of the first floods of the year is worshipped, and so are the

rivers on the eighteenth day of *Ádi* (July-August), when they are supposed to rise. On that date a festival takes place called the *padinettám perukku* ('the eighteenth rising') which is apparently observed throughout the district.

Moreover the Cauvery is held sacred throughout its course, and thousands of people visit the various temples on its banks to bathe in its waters. More holiness is perhaps secured by a bath in the sea at its mouth at Kávéripatnam than at any other place. A bath in the sea at Point Calimere is also held to be a very pious act.

Festivals and large temples.

As has been said, the district contains an unusual number of large temples and festivals connected with the orthodox Hindu gods. The holiest of these are those which were hymned by one or other of the four Saivite poet-saints, Mánikya-Váchakar, Appar, Tirugnána Sambandhar and Sundaramúrthi, whose lives are sketched in the *South Arcot Gazetteer*. These are called *pádal petta stalangal*. The beautiful Saivite temples of Tanjore and Tiruválúr are figured in the Encyclopædia Britannica as examples of the best Dravidian architecture, and there is a model of the latter in the Madras Museum. These and other buildings, and also some of the legends told about the ancient temples, are mentioned in Chapter XV. Of the festivals, by far the most important in the district is the *Mahámakham* feast which takes place every thirteenth year at Kumbakónam, and attracts an immense concourse of visitors from all parts of India. It is the popular belief that on this occasion the *Mahámakham* tank in that town receives a direct supply of water from the Ganges. The last festival occurred in 1897 and the one before it in 1885. The *Tulá* feast at Máyavaram also attracts pilgrims from nearly all the Tamil districts. The *saptastánam* or *saptastalam* ceremony at Tiruvádi is another very important religious occasion. All these are further described in the accounts of those towns in Chapter XV. Other very sacred spots are the Saivite temples at Vaidísvarankóyil and Tiruvadamarudúr and the Vaishnavite shrine at Mannárgudi.

Vows.

To the gods of these and many other places vows are constantly made. Here again it is as difficult as it would be wearisome to give an exhaustive list. The vows are made to the Hindu gods, the village gods and the devils. Parents desirous of offspring take a vow that if an infant be granted them they will perform the ceremony of the first shaving of its head in the temple of the god who fulfils their desire. Similarly when a child is ill a vow is made that if it recovers its jewels will be presented to such and such a shrine. The

CHAP. III. RELIGIOUS LIFE.

Vaishnavite temple at Mannárgudi is believed to possess great virtue in granting offspring to the childless, and at it a peculiar method (mentioned in Chapter XV) is employed for this object. Another method of obtaining issue is to vow to hang a miniature cradle in the temple of the god addressed. By far the most common of the objects for which vows are taken is to obtain relief from disease. The afflicted promise that if they are cured they will brand their bodies, go round a temple a certain number of times by rolling themselves over and over in the dust, offer a pregnant she-goat by stabbing it through the womb, and so forth. Sometimes vows of self-mortification are taken in anticipation of relief. Such are undertakings to go without salt in one's food until a cure is effected, or to eat without using the hands. A very common practice is to send a model (often in silver or some precious metal) of the diseased limb to the temple of the god appealed to. The village deities are often promised images of horses or calves, or sacrifices of sheep, fowls, or buffaloes. Perhaps the most celebrated of all the local shrines for its powers of healing is the Vaidísvarankóyil temple—'the temple of the healing Siva.'

Religious factions.

The district is not disturbed by many factions of religious origin. The *Tengalai* and *Vadagalai* dispute divides the Vaishnavite Bráhmans at Mannárgudi, and it once existed in connection with the Sundararája Perumál temple at Negapatam. It has fortunately been long dormant at the latter place, but at Mannárgudi the feud is bitterly maintained.

Maths.

Tanjore possesses a number of the important religious institutions called *maths.* These are native monasteries, managed by a spiritual father, which often contain a number of monks and sometimes possess fine libraries. They are generally endowed (sometimes very richly) and often wield much influence owing to their having the right to appoint the priests and managers of rich temples in this and other districts. The chief of these institutions are the Súdra *maths* at Dharmapuram and Tiruváduturai in the Máyavaram taluk, at Tiruppanandál (Kumbakónam taluk) and Tiruppagalúr (Nannilam taluk) and the Bráhman Smárta *math* of Sankaráchárya at Kumbakónam. These are all described in some detail in the accounts of these places in Chapter XV.

SOCIAL LIFE.

In social matters, as has been mentioned, the Bráhmans take the lead; and they have imposed many of their domestic customs and ceremonies upon the communities which follow them. This will be evident from the accounts given below of the castes regarding which enquiries were made in this district.

Though these latter often differ widely in their ways, a vein of similarity runs through their practices, and this may be briefly illustrated.

A boy should not marry the daughter of his maternal aunt or his paternal uncle; but is encouraged to marry the daughter of his sister, his maternal uncle or his paternal aunt. In some castes (Paraiyans, Valaiyans, Kallans and Pallis, for example) he is held to possess an actual right to the hand of his paternal aunt's daughter to the exclusion of all other suitors. An eldest son should not marry an eldest daughter, but a breach of this rule is neutralized among the Paraiyans of Shiyáli by making the pair each swallow a two anna piece. Similarly it is widely believed that the disadvantages inseparable from the marriage of a boy to a girl who is older than he is may be met by making the boy swallow a two anna piece but in practice such matches are viewed with much disfavour.

Marriage ceremonies.

The bride's mother is paid a bride price (*parisappanam* or *mulaippál-kúli*—'the price of suckling' the girl) by the bridegroom; 30 *panams* (*i.e.*, Rs. 5) is a common sum. Among Bráhmans who have received an English education the opposite practice has, however, recently arisen, and the bridegroom stands out for a sufficient dowry, the amount being often regulated according to his scholastic success. This new custom is fostered by the fact that a Bráhman must marry his daughter before she attains maturity, whereas he can easily postpone the nuptials of his son. Betrothal generally takes place in the bride's house; the boy's father solemnly utters the words, 'The girl is mine, the money is thine,' and is answered 'The money is mine, the girl is thine.' A palm-leaf marriage contract is drawn up among some Vellálans, Telugu Mélakkárans and Valaiyans.

The marriage is generally performed in the bridegroom's house; Pallans and Kallans celebrate it in the bride's; with Paraiyans practice varies. The marriage ceremonies generally last for three days; among Pallans and Paraiyans they only take one day. There are roughly three stages of the marriage, each of which ordinarily occupies one day. These are the tying of the *táli* and attendant ceremonies, a procession round the village, and the final ceremonies.

The visiting party is received with distinction. The arrival of the Kallan bridegroom is sometimes especially ceremonious; mounted on a horse and attended by his maternal uncle, he is met by a youth from the bride's house, also mounted, who conducts the visitors to the marriage booth at the bride's house. Here he is given betel and nut and a rupee by the bride's father, and his feet are washed in milk and

CHAP. III. SOCIAL LIFE.

water and adorned with toe rings by the bride's mother. Among the Vellálans and Telugu Mélakkárans the bride is given a light, and among the Pallis and Tamil Mélakkárans a measure of paddy on top of which is a writing-style and a light. Pallans and Paraiyans however observe this custom only when the girl first goes to live with her husband. Next, the bride and bridegroom are seated on a board *(manai)*—in the Kallan caste, on a bench—and their heads are touched with grass dipped in gingelly oil and sandal water, so as to ward off the evil eye. They are then given new cloths, and their wrists are tied with bracelets of saffron thread. This is supposed to free them from the obligation to perform any polluting duty till the marriage is finished, and even if the boy's father dies while the marriage is proceeding the former cannot perform the funeral until his wedding is over. What is called an *alli arasáni* is now erected by most castes. These are apparently of three kinds. In one case empty chatties are placed one on top of the other; in another a pyramid is made by placing mud effigies of a camel and a horse on top of a mud elephant and a chatty on top of the camel. In both these cases an *odiyan* branch is planted in the ground at the side. The latter method is peculiar to Kallans and Pallans. The third form of the *alli arasáni* is that erected by Telugu Mélakkárans (and called by them *pálakomma*). Two chatties of water are placed side by side, a bamboo stick is planted between, and at the foot of the bamboo is placed another chatty filled with milk with a piece of coral and a pearl in it. The *alli arasáni* is generally supposed to represent the gods, who are thus present at the marriage; and it is worshipped by offering rice, milk and jaggery.

Meanwhile what are called *páligai* pots are worshipped. Nine small pots are filled with mud, and seeds of different kinds of grain are planted in each. This is symbolical of fruitfulness. Before the bride is handed over to the father-in-law, the bridegroom leaves the marriage booth and goes alone to ask a blessing at the shrine of the kindly god Pillaiyár. On his return his feet are washed with milk and adorned with toe rings (except among the Kallans) and the bride is handed over to her father-in-law, her father pouring water from his hand to show that he parts absolutely from her, and accompanying the gift with a present of betel and nut and a silver coin. The *táli* is then worshipped. It is ordinarily tied by the bridegroom. A lamp is often held by the bridegroom's sister or some married woman while the *táli* is tied. This is left unlighted by the Kallans for fear

it should go out and thus cause an evil omen. The sister either helps or herself ties it among the Kallans; and in this and many lower castes the sister ties the *táli* if bride and bridegroom are widow and widower. In the latter case the presence of the bridegroom is not considered necessary, and his sister completes the marriage without him and brings the bride to his house. The *táli* is hung from a cotton necklet. This is renewed on the next occurrence of the *padinettám perukku* feast and some castes annually renew it on that date.

The next process is for the husband to take the bride's foot and place it on a stone mortar and (in some castes) to decorate it with rings. At the same time he points up to the sky and bids her look at the star Arundhati. These two ceremonies are borrowed from the Bráhmans' ritual and are never practised by Dravidian castes who have not come under the influence of that community. The former symbolizes the strength and firmness which the model wife should exhibit and the latter the chastity she should observe, the star representing Vasishtá's wife who was a pattern in such matters. Coloured rice is then poured over the pair and they are blessed and are given milk and fruit.

The marriage procession is an item observed by all classes. On the second day the Telugu Mélakkárans follow the Bráhman custom which requires the bridegroom to steal a metal vessel from the house of his father-in-law.

On the last day of the ceremonies wedding presents are given by all the guests to the newly married pair. These, however, are not intended to be kept, but are sent back to the giver when a marriage occurs in his house. Then all present throw saffron water over each other. The *páligai* pots are taken and thrown into a river or a tank. The bride (except among Paraiyans and Pallans) brings back a water pot and the couple plant an *odiyan* tree together. On one of the following days they are entertained by the girl's father. The bride and bridegroom do not as a rule begin to live together at once, but when they do a further ceremony is performed.

Funeral ceremonies.

As in other districts, the dead are usually burnt by the higher castes and buried by the lower. When the breath leaves the body a cocoanut is broken and camphor or incense is lighted, and until this is done no one sheds tears. When a wife dies, some object (a cocoanut, a light, a *táli*, saffron, etc.) is placed in the corpse's hand and thence given to the husband. This is interpreted as giving him permission to marry again. Among the lower castes, when a husband dies, the widow places her *táli* or some such object in the dead

CHAP. III. SOCIAL LIFE.

man's hand, and thus expresses her freedom to remarry. Among Tamil Mélakkárans, Paraiyans and Pallans the widower or widow offers betel and nut to the dead. The relations are then (among the lower castes) entertained with betel and nut, cheroots or toddy, and the corpse is shaved and bathed. The widow is also bathed. Higher castes strike the rice mortar with a pestle and some Tamil verses are spoken, but the meaning of this ceremony is obscure. The corpse is covered with a new cloth, which is red for a woman and white for a man, placed on a palanquin or (by the lowest classes) on a stretcher, and taken in procession to the burning ground, only men being allowed to accompany it. On the way, fried rice is thrown on the road, the idea being that the ghost will attempt that night to return to the house, but will stop to pick up the fried rice on the way and so be prevented from arriving before day-break. The palanquin is placed on the pyre and rice is placed on the mouth of the dead by every one present, each man paying three pies to the attendant barber as he does so. A water pot is carried thrice round the corpse and then broken by the heir, who next sets fire to the pyre by holding a lighted stick to it with his face averted.[1] In many castes the heir is now given the bitter leaf of the margosa to chew. The mourners then bathe and return home. No meals are cooked in the house of the dead that day.[2] The Valaiyans and some of the Kallans and Paraiyans put a pot filled with dung or water, a broomstick and a firebrand at some place where three roads meet or in front of the house. This is designed to prevent the ghost from returning.

Next day the mourners return to the burial-ground headed by a man (generally a Nókkan) blowing a conch; milk is poured on the bones and they are collected and thrown into water. Then the heir and (in most cases) his relatives wash their hands and feet with milk to remove the pollution. This is also a symbol that they have parted for ever with the dead.[3]

For the next thirteen days the mourners generally abstain from meat or from both sugar and meat, but the only ceremony performed during this period is the worship of the cloth of the dead man *(ettu seygiradu)* by offering it cakes on some day between the second and eleventh after death. The women of the house wail every morning and evening, generally till the

[1] 'Subjectam, more parentum, *aversi* tenure facem.' Virgil, Æneid, vi, 224.

[2] The proverb says *Kádum pugaindu vidum pugaiya kúdádu,* or the burning ground and the home must not smoke at the same time.

[3] It is a common expression for a man to say of another with whom he has severed all connection, 'I have washed with milk as far as he is concerned,' *nán avanukku pál vittu kaluvinén.*

fifteenth day. On the sixteenth day (or in the case of the Telugu Mélakkárans on the tenth day, following the Bráhmans) the final ceremony, or *karumántaram*, takes place. On the previous night the man's soul is worshipped in the form of two bricks (or in the case of Paraiyans and Pallans one brick) with offerings of four kinds of cake, one for each of the watches of the night. It is during this night that the widow's *táli* is removed, if it has not been taken off on the day of death. The *karumántaram* ceremony is a rather complicated one, except for Paraiyans and Pallans. It is intended, in imitation of the custom of the Bráhmans, to cause the soul of the dead to enter into the company of the other ancestors of the family. The corpse is again burned in effigywith *mantrams* and the ceremony of collecting the bones, etc., is re-enacted. The bricks are then offered 32 balls of rice (two for each day since the death) and are then thrown into the river.[1] After some other ceremonies which need not be described, six or seven plantain leaves filled with rice and other offerings are placed on the ground. Six of these are intended for Siva, Vishnu, three forefathers, and the family priest. The last is not strictly intended for any one, but is merely put there as an accompaniment to a bowl of water which is placed on the ground so that the spirit may quench its thirst on the way to heaven. Prayers are said, and then four balls of rice are made for the three forefathers and the deceased. The deceased's ball is broken up and mixed with the other balls so as to symbolise his amalgamation into their company. An anniversary ceremony (*tevasham*, called by the Bráhmans *sráddha*) is observed by the sons of the deceased in all the castes enquired into except the Valaiyans, Pallans and Paraiyans.

PRINCIPAL CASTES.

Statistics of the castes found in the district are given in the separate Appendix. The descriptions which follow are founded on information supplied by members of these castes themselves. They vary in some respects from other published accounts; but how far the differences are due to real local variations or to the ignorance or prejudice of the informants it is impossible to say. The castes described are those which are either more numerous in this district than in others, or numerous relatively to the rest of the population. In order that the precise limitations of the statements which follow may be clearly understood, it may be stated that with one exception the customs of each caste were elaborately investigated at three or more centres, and that these enquiries were

[1] This concludes the *karumántaram* ceremony strictly so termed. The rest, though called *karumántaram*, is in imitation of the Bráhman *shódasam*, *ekoddishta sapindikaranam* and *dánam* ceremonies.

CHAP. III. PRINCIPAL CASTES.

checked by less detailed enquiries at several other centres. The places of enquiry are mentioned in the accounts of each caste.

TAMIL BRÁHMANS.

Sub-divisions.

The Tamil Bráhmans in Tanjore number 118,882, far more than in any other district. Enquiries regarding them were made at Tanjore, Vallam and Tiruvádi, and the results were roughly checked at Kumbakónam, Shiyáli, Máyavaram, Tirutturaippúndi and Pattukkóttai. They are primarily divided into the two well-known religious sects of Saivites and Vaishnavites. Each of these is again divided and sub-divided into a maze of smaller groups based upon sectarian, occupational, territorial, ritualistic and other differences who, as a general rule, will eat together freely enough but very seldom intermarry. Thus the Vaishnavites are first sub-divided into the Tengalai and Vadagalai sects, while the Nambis are an occupational sub-division the members of which do service in the temples. Among Saivite sub-divisions may be mentioned the Vadamas (or northern Bráhmans) who are again divided into the Chóla Vadamas, the Vadadésattu ('north country') Vadamas, the Inji (ginger) and the Sabhayár (councillor) Vadamas, etc.; the Brihacharnams ('the great sect') who again are further split into smaller territorial divisions such as Milaganúr, Palavánéri, Tiruvannámalai, Malainádu, Kandramánikkam and Satyamangalam; the Ashtasahasram ('the eight thousand'), the Váttima (perhaps correctly Maddhima or 'people of the middle country'), the Kániyála (land-owners), the Chóliya ('of the Chóla country'), the Viliya ('the people of the eye'), the Késika ('those with the fine hair'), and the Prathamasákha ('first branch[1]'), otherwise known as 'mid-day Paraiyans.' Of these, the Brihacharnams say that Kandramánikkam was their ancestral home, the Palavánéri and Kandramánikkam sub-divisions probably hail from the villages of those names in the Nannilam and Tanjore taluks; the Satyamangalam sub-division say they came originally from the town of that name in Coimbatore; the Viliyál affirm that they are descended from an ancestor who offered his eye to Siva because flowers were lacking; the Késika—who are also called Hiranya Késikál, or 'men of the silvery hair', and are peculiar in all having one common *sútram* called the Satyáshàda after a common ancestor—are chiefly confined to eighteen villages in the Máyavaram and Kumbakónam taluks and Káraikkál territory; and the common stories about the Prathamasákhas are referred to in the account of Kóiltirumálam on page 237 below. The

[1] They are supposed to practise the rules prescribed in the *Sukla Yajur* or 'first branch' of the Yajur Véda. Hence apparently the name.

Chóliya may be known by [illegible] top-knot, which is worn in front in the fashion usual o[illegible] west coast.

The Váttimas are grouped into three smaller sub-sections, of which one is called the 'eighteen village Váttimas' from the fact that they profess (apparently with truth) to have lived till recently in only eighteen villages, all of them in this district.[1] They have a marked character of their own which may be briefly described. They are generally money-lenders, and consequently are unpopular with their neighbours, who are often blind to their virtues and unkind to their failings. It is a common reproach against them that they are severe to those who are in their debt and parsimonious in their household expenditure. To this latter characteristic is attributed their general abstinence from dholl (the usual accompaniment of a Bráhman meal) and their preference for a cold supper instead of a hot meal. The women work as hard as the men, making mats, selling butter-milk and lending money on their own account, and are declared to be as keen in money-making and usury as their brothers. They however possess many amiable traits. They are well-known for a generous hospitality on all great occasions; and no poor guest or Bráhman mendicant has ever had reason to complain in their houses that he is being served worse than his richer or more influential fellows. Indeed, if anything, he fares the better for his poverty. Again they are unusually lavish in their entertainments at marriages; but their marriage feasts have the peculiarity that, whatever the total amount expended, a fixed proportion is always paid for the various items—so much per cent. for the *pandál*, so much per cent. for food and so on. Indeed it is asserted that a beggar who sees the size of the marriage *pandál* will be able to guess to a nicety the size of the present he will get. Nor again at their marriages do they haggle about the marriage settlement; since they have a scale, more or less fixed and generally recognised, which determines these matters. There is less keen competition for husbands among them, since their young men marry at an earlier age and more invariably than among the other sub-divisions.

The Váttimas are very clannish. If a man fails to pay his dues to one of them, the word is passed round and no other

[1] The eighteen villages are Ánatándavapuram, Molaiyúr, Kónérirájapuram, Mándai, Pandáravádai-Máppadagai and Pálaiyúr in the Máyavaram taluk; Tédiyúr, Vishnupuram, Mudikondán, Séngálipuram, Tattáttimúlai, Kúndalúr, Túttukkudi and Arasuvanangádu in Nannilam; Tippárájapuram, Maratturai and Amarávati in Kumbakónam; and Rádámangalam in the Negapatam taluk. Of these Kónérirájapuram and Ánatándavapuram are the richest. All of them are more or less exclusively inhabited by Váttimas, who form self-contained and rather clannish communities.

CHAP. III. TAMIL BRÁHMANS.

man of the sub-division will ever lend him money. They sometimes unite to light their village by private subscription and to see to its sanitation, and in a number of ways they exhibit a corporate unity. Till quite recently they were little touched by English education; but a notable exception to this general statement existed in the late Sir A. Séshayya Sástri, who was of Váttima extraction.

Caste customs.

Bráhmans wear the sacred thread, have *gótrams*, and their touch or their presence in another's house, so far from polluting, confers honour. Their own sanctity is so sensitive that the approach of a Paraiyan, Pallan or Chakkiliyan, or his presence in the Bráhman street, pollutes them; and it is characteristic of Tanjore that the rules on this subject are almost as rigorous as on the West Coast. On the other hand, these castes strongly object to the entrance of a Bráhman into their quarters, believing that harm will result to them therefrom. The upper non-Bráhman castes generally only pollute them by touch, by entry into their kitchens, or by seeing their food in the course of preparation or after it has been cooked. All Bráhmans can enter the apartment next to the inner shrine of a temple and Gurukkals (the temple priests among Saivites) and Nambis can go into that also. They have no *pancháyats*; and, when a man does anything for which he would in another caste be punished by a *pancháyat*, he is quietly ostracised until he makes the proper expiation. The *gurus* of the caste have, however, certain undefined powers of control over their adherents and various *práyaschittams* (expiatory rites) are laid down as necessary to expiate certain physical and moral offences.

A number of the funeral and marriage ceremonies of the Tamil Bráhmans differ from those of other linguistic divisions among the caste, though the general course of procedure on these occasions is more or less the same for all. Thus for example the girl sits on her father's lap when the *táli* is tied and not on the marriage board *(manai)* as among many other Bráhmans. The *táli* of the Tamil Bráhmans is also different from that worn by all other sub-divisions of the caste. Such instances might be multiplied. More rare are the differences of practice among the different sub-divisions of the Tamil Bráhmans. One ceremony peculiar to the Milaganúr Brihacharnams is that before the principal marriage ceremonies of the first day a feast is given to four married women, a widow, and a bachelor. This is called the *adrisya pendugal* ('invisible women') ceremony. It is intended to propitiate four wives belonging to this sub-division who are said to have been cruelly treated by their mother-in-law and cursed the clan,

CHAP. III. TAMIL BRAHMANS.

They are represented to have feasted a widow and a bachelor and to have then disappeared.

General characteristics.

As a caste the Tamil Bráhmans are pre-eminently industrious, thrifty and intelligent. Perhaps the Váttimas excel in thrift and the Vaishnavites in intelligence. They are as a rule rich landholders in Tanjore; but there is hardly any pursuit, literary, industrial or professional, to which they do not apply themselves with success. Perhaps there are more of the Vadamas and Ashtasahasrams in the official classes than of the other sub-divisions. They have no contempt for trade and many of them become wealthy merchants. The Váttima money-lenders have already been mentioned. It is the Bráhmans who are really responsible for the extraordinarily high intellectual reputation of the Tanjore district, and of the Bráhmans the Tamilians are by far the most numerous.

OTHER CASTES. Vellálans.

There are 212,168 Vellálans in Tanjore. The customs of the caste were thoroughly investigated at Tanjore, Vallam and Tiruvádi, and the results were roughly checked at all the other taluk head-quarters except Mannárgudi and Pattukkóttai. The Vellálans are divided into a large number of sub-divisions which can eat at each others' houses (though they do not, it would seem, commonly do so) but will not intermarry. There are more Saivites than Vaishnavites in their ranks. The two sects intermarry and eat together without hesitation. Fifteen sub-divisions were found in the district and no doubt many others exist. Of these the Káraikkáttu or Pándya Vellálans and the Mudalis of Tondaimandala Mélnádu and Tondaimandala Kílnádu are usually recognised as superior by the others. Other sub-divisions recognised are the Chóliya ('Chóla country'), Tuluva ('South Canara'), Kondaikatti, Konga ('Kongu country'), Kodikkál ('betel-leaf garden'), Kániyála ('landowners'), Uttukkáttu or Urvalarnáttu, Yélúr ('seven villages') and Sittákkáttu Vellálans, and the Pandárams, Ponnéri Mudalis and Púndamalli Mudalis. The Kondaikattis' name seems to be derived from a method of tying the hair. The Úttukkáttus have a tradition that they were brought by a Chóla king from Uttattúr in Trichinopoly to populate certain desolate tracts. They are found in large numbers in the northern part of the delta, especially on the banks of the rivers. There is a village called Sittakkádu near Máyavaram, and Ponnéri and Púndamalli (Poonamallee) are near Madras. The Tondaimandala Mudalis say they originally came from Conjeeveram. Thus most of the sub-divisions are apparently named from their original homes before their immigration into this district. The Kodikkál and the Pandáram subdivisions were probably occupational in origin, and the latter

CHAP. III. OTHER CASTES.

still remains so. The Káraikkáttus say their proper name is Kárkáttár (' waiters for rain ') and that their original profession was rain-making. All Vellálans have the title of either Mudali, Pillai, or Pandáram. The last is confined to the sub-division of that name whose members are the priests of the caste. Some of these who observe celibacy are distinguished by the title of Tambirán. They wear orange-coloured cloths and allow the hair on their heads to grow into long tangled plaits. To this class belong the heads of the important Súdra *maths* of the district. The caste is swelled by outsiders adopting its titles and claiming to belong to it, and a well-known proverb remarks that Kallans, Maravans and others gradually turn into Vellálans.

Members of the caste rank next to Bráhmans in the social scale, and many of them imitate the latter in their customs and would scorn to eat in the same room as a member of any other Súdra caste. They are almost more orthodox in some respects than the Bráhmans themselves. Many are vegetarians (the members of the sub-divisions mentioned above as being superior are said to be all vegetarians), and practise daily ablutions and offerings at meal times. A vegetarian will not ordinarily dine at the house of a flesh-eater, though the practice is not forbidden. The Vellálans have no caste *pancháyats*, though they admit that such institutions existed till about 40 years ago. They also rarely worship devils; and apparently only do so when their houses or women are possessed, or when some other positive evil has to be cured or averted. They only wear the sacred thread when performing funeral ceremonies. Some of them observe a curious custom with regard to marriage which is not unknown among other communities. A man marrying a second wife after the death of his first has to marry a plantain tree and cut it down before tying the *táli*; and in the case of a third marriage a man has to tie a *táli* first to the *erukkan* plant. The idea is that second and fourth wives do not prosper, and the tree and the plant are accordingly made to take their places.

The Vellálans are generally agriculturists, and are indeed the great cultivating caste throughout the Tamil country. Many however are found in Government service, especially as karnams, and they do not despise trade. They will not however condescend to degrading work, and are generally intelli-gent and well-to-do.

Pallis or Vanniyans.

Pallis or Vanniyans number 235,406 and are the second largest caste in the district. They are very numerous both in the Tamil and Telugu countries. Enquiries regarding them were made at Vallam, Tiruvádi and Kumbakónam, and the

results were checked at Shiyáli, Negapatam, Máyavaram and Pattukkóttai. They say they are Kshatriyas of the fire race and generally pretend to a more superior position than society is prepared to accord them. In some places, Kumbakónam and Mannárgudi for example, they have taken to regularly wearing the sacred thread. They have for the most part preferred to change their old titles, such as Padaiyáchi, Kavundan, etc., into Vanniyan. The agitation is widespread and is engineered from Madras.

The Pallis of this district say they belong to the Chóla race, and that as such they should be called 'Chembians.' They profess to be sub-divided into Kavundans, Padaiyáchis, Pallis, Kandiyans, Udaiyáns and Náyakkans, but these words are obviously titles, and not the names of sub-divisions, and the people of the caste appear to recognise no restrictions about intermarriage, or about eating together. Their position is one of moderate respectability. With the exception of a small section who have a very high idea of their own social position, and who consider themselves equal to any caste except the Bráhmans, they would probably eat in the same room as Kallans if that caste would admit them to this equality. They profess to have strict rules about the chastity of their women and to punish immorality among them by expulsion. Like the Kallan and Valaiyan castes, they can claim the hand of their paternal aunt's daughter as a right. A curious custom among the Kumbakónam Pallis is that the bride's mother, and often all her relatives, are debarred from attending her marriage. The bride is also kept *gósha* for all the days of the wedding. A practice at funerals apparently peculiar to the Pallis is to place a two-anna piece on the forehead and a rice chatty on the breast of the corpse. These are taken away by the officiating barber and Paraiyan respectively. The Pallis perform ceremonies on the anniversaries of their parents' deaths, and have caste *pancháyats.* The latter are said to be dying out; at one time their powers were very large, but nowadays they sometimes do not arbitrate unless the parties first agree to abide by their decision. They however are said to possess much authority in the coast villages to the north of Védáranniyam and south of Káraikkál.

The occupation of the Pallis is generally cultivation, but they are not well-to-do on the whole. The so-called Padaiyáchi sub-division has a bad name for crime among the police, and seems at one time to have rivalled the Kallans in this respect. The others are said to be peaceable and law-abiding.

Kallans.

The Kallans number 188,463 according to the census statistics, and it is not unlikely that their numbers are still

CHAP. III. OTHER CASTES.

greater, since many of them dislike the opprobrious significance of their caste name (which means 'thief') and gave themselves other titles. Mr. Kanakasabhai Pillai in his *Tamils eighteen hundred years ago* says that they are descended from the Nága people who ruled the Chóla country before the Chóla immigration. They are said to be related to the Maravans and Paravans, equally virile tribes. The customs of the caste were enquired into at Tanjore, Vallam, Tiruvádi and Orattanádu, and brief enquiries were made at Negapatam and Pattukkóttai. Their own account of their origin is that they are the offspring of the illicit intercourse between Indra and Ahalya, the unfaithful wife of Gautama. As their name implies, they are a clan of robbers, and their criminal propensities are described in Chapter XIII. Many of them, however, are well-to-do agriculturists. A fearless and lawless race, they have acquired a great deal of power throughout the western half of the district and exacted a social status in some ways very little below that of the Vellálans. Their ambitions have been assisted by their own readiness, especially in the more advanced portions of the district, to imitate the practices of Bráhmans and Vellálans. Great variations thus occur in their customs in different localities, and a wide gap exists between the Kallans of this district as a whole and those of Madura. They chiefly inhabit the western sides of the Tanjore and Pattukkóttai taluks, but they are spread over a large portion of the district.

The caste contains sub-divisions, the members of which will not intermarry, but have no objection to dining in each others' houses. All of these are territorial. Some of them are Ambanádu, Visanganádu, Sundaranádu or Kásanádu, Pápánádu, Vadamalainádu, Kílvenganádu, Marunganádu and Terkittinádu. These sub-divisions are split into groups, the nature of which is not clear. The names of some of these are Onaiyan, 'the wolfish,' Singattán, 'the lion-like,' Mundurán, Irungalan, Vánattiraiyán, Séndapiriyan, Pallavarán, Tinnápiriyan, Sétturán, Kandiyán, Kálingaráyan, Sénakkondán and Neduvándán.

The Kallans have village caste *pancháyats* of the usual kind, but in some places they are discontinuing these in imitation of the Vellálans. According to the account given at Orattanádu, the following caste organisation is found in the tract of country bounded by the Tanjore-Trichinopoly road, Mannárgudi, Pattukkóttai and Vallam: The members of so-called Ambalakáran ('head-man') families sit by hereditary right as *káryastans* or advisers to the head-man in each village. One of these house-holds is considered superior to the others,

and one of its members is the head-man *(Ambalakáran)* proper. The head-men of the pancháyats of villages which adjoin meet to form a further *pancháyat* to decide on matters common to them generally. In Kallan villages the Kallan head-man often decides disputes between members of other lower castes and inflicts fines on the party at fault.

The favourite deity of the community is Karuppan. Some of their practices in the upland tracts on the Pudukkóttai border are interesting. A few have been already mentioned. The *táli* is suspended at weddings from a necklet of golden or silver, instead of cotton, thread; but this is afterwards changed to cotton for fear of offending the god Karuppan. Before returning to the burial ground on the morning after a funeral, they walk round the offerings they are taking thither and, holding each other's hands, cry 'Siva' three times; they do the same at the *ettu seygiradu* ceremony. It is said that the ceremonies of the Kallans of Pattukkóttai taluk show relics of marriage by capture. Divorced women are not out-casted, but are allowed to re-marry, and the man marrying them is not looked down upon. A man divorcing his wife has to pay her such sum as the village *pancháyat* may consider fit. Indeed the marriage tie is in some localities very loose. Even a woman who has borne her husband many children may leave him if she likes to seek a second husband, on condition that she pays him her marriage expenses. In this case (as also when widows are re-married) the children are left in the late husband's house. The freedom of the Kallan women in these matters is noticed in the proverb which says that they always wear the *táli*.[1]

Mélakkárans.

Mélakkárans number 4,565. They are chiefly found in Tanjore and Madura, but are more numerous in the former district. Their customs were investigated at Tanjore, Vallam and Orattanádu, and brief enquiries were made at Shiyáli and Tirutturaippúndi. The name means 'musicians' and, as far as Tanjore is concerned, is applied to two absolutely distinct castes, the Tamil and the Telugu Mélakkárans. These two will not eat in each others' houses; and their views about dining with other castes are similar. They say they would mess (in a separate room) in a Vellálan's house and would dine with a Kallan, but it is doubtful whether any but the lower non-Bráhman communities would eat with them. In other respects the two castes are quite different. The former speak Tamil and in most of their customs resemble, generally, the Vellálans and other higher Tamil castes, while

[1] கதிரில் நூலில்லாவிட்டாலும் கள்ளச்சி கழுத்தில் நூலிருக்கும்.

CHAP. III. OTHER CASTES.

the latter speak Telugu and follow domestic practices similar to those of the Telugu Bráhmans. Both are musicians. The Telugus are found only at Tanjore, and practise only the musician's art (*i.e.*, the *periyamélam* [1]), having nothing to do with dancing or dancing-girls, to whom the *chinnamélam* or nautch music is appropriate. The Tamil caste provides or has adopted all the dancing-girls in the district. The daughters of these women are generally brought up to their mothers' profession; but the daughters of the men of the community rarely nowadays become dancing-girls but are ordinarily married to members of the caste. Dancing-women adopt and even purchase young girls belonging to non-Bráhman communities other than the polluting castes. At such adoptions the ceremonies are similar to those at the adoption of boys, but no rites accompany a purchase, which is termed *valarpu*. The Tamil Mélakkárans perform both the *periyamélam* and the nautch music. The latter consists of vocal music performed by a chorus of both sexes to the accompaniment of the pipe and cymbals. The class who perform it are called Nattuvans, and they are the instructors of the dancing-women. The *periyamélam* always finds a place at weddings, but the nautch is a luxury. Nowadays the better musicians hold themselves aloof from the dancing-women.

A few minor facts about the two castes may be of interest. Neither has *pancháyats* of the regular kind, but both hold caste meetings of a sort to decide caste matters. Among the Telugu Mélakkárans a head-man is elected by ballot, but among the Tamils there is no such office. The latter are particular as to the classes with whom their girls consort, fines being inflicted if they encourage a Muhammadan, a blacksmith, a goldsmith, a Chetti, a Nókkan or a man of any low caste. Both castes have a high opinion of their own social standing. Indeed the Tamil section say they are really Kallans, Vellálans, Agamudaiyans and so on, and that their profession is merely an accident.

Karaiyáns.

The Karaiyáns are a caste of fishermen who are almost confined to the Tanjore, Madras and South Arcot districts. They are most numerous in Tanjore, where there are 8,737 of them. The name means 'coast-men' and they are only found on the coast and fish only in the sea. Many of those at Negapatam are Christians. Enquiries regarding them were made at Negapatam, Adirámpatnam and Muttupet. They occupy a low social position, and probably no castes but

[1] The *periyamélam* is performed by a band consisting of one or more native clarionets *(nágasarams)*, a pipe (resembling it in form) to mark the time, a drum *(tavul)* and a pair of cymbals.

Valaiyans would eat with them. The rules about the marriage of widows and divorced women are the same with them as among the Kallans. Their marriage and funeral ceremonies are much the same as those of the Vellálans, except that the dead are buried. They have a practice, similar to that observed by Valaiyans and Paraiyans, which requires the heir, when he returns from a funeral, to knock over a pestle placed in front of his house. He must abstain from meat for eight days after the burial. They consider themselves superior to Pallis, Valaiyans and Nókkans, and they call themselves Karaiturai (sea-side) Vellálans. They keep the anniversaries of their parents' death, wear a sacred thread at the time of funerals, have no exogamous or endogamous subdivisions and say they belong to the family of Varuna, the god of rain. Their *pancháyats* are well organised, the headman selecting two or three persons to assist him in deciding all sorts of civil, criminal and marital disputes among caste people; and his decisions are generally obeyed.

Nókkans.

The Nókkans are a small Tamil caste which is almost confined to the districts of Tanjore, South Arcot and Trichinopoly. They are most numerous in Tanjore, where they number 2,359. Only a superficial enquiry regarding them was made; the centres selected were Máyavaram and Kumbakónam. The word Nókkan means 'he who looks.' The men were formerly rope-dancers, and some of them in this district still live on a free grant of eighteen *vélis* of land which was made to them for their skill on the tight rope by a Chola king in former days.[1] Some of them are still jugglers, some are traders, cultivators and bricklayers, but in Tanjore they subsist chiefly by officiating at funerals and marriages. At the former they act as undertakers, preparing the bier, etc. They also blow conches in front of marriage processions and in front of the mourners when they go to the burial ground on the second day. They are sometimes called *kudi pillais* to indicate their general usefulness, and are occasionally employed as talaiyáris to the *pancháyats* of other castes. These menial Nókkans are despised by the members of the caste who are cultivators, traders, artisans, etc. The Nókkans bury their dead and perform their parents' anniversary ceremonies. They are generally looked down upon, but would scorn to eat in the house of a Valaiyan, Paraiyan, Pallan or Chakkiliyan.

Valaiyans.

The Valaiyans number 137,216. They were apparently originally a hunting caste, their name being derived from

[1] See the census report for 1901, p. 170, from which some of this account is taken.

CHAP. III. OTHER CASTES.

valai, a net, and being the ordinary Tamil word for a shikári. They are found in the greatest numbers in Madura and this district. The customs of the caste were enquired into at Tanjore and Orattanádu and, more briefly, at Vallam and Pattukkóttai. It is said to contain endogamous sub-divisions called Védan, Sulundukkáran, and Ambalakkáran. The members of the first are said to be hunters, those of the second torch-bearers and those of the last cultivators. They are a low caste, are refused admittance into the temples, and pollute a Vellálan by touch. Many of their customs resemble those of the Paraiyans and Pallans and none but the polluting castes will accept food of their hands. They are rough and ignorant, but put on a sacred thread at funerals and have Bráhman priests and occasionally perform their parents' anniversary ceremonies. They allow the re-marriage of widows and divorced women. The Valaiyans of Pattukkóttai say that intimacy between a man and a woman before marriage is tolerated, and that the children of such a union are regarded as members of the caste and permitted to intermarry with others, provided the parents pay a nominal penalty imposed by the *pancháyat*. One of their funeral ceremonies is peculiar, though it is paralleled by practices among the Paraiyans and Karaiyáns. When the heir departs to the burning ground on the second day, a mortar is placed near the outer door of his house and a lamp is lit inside. On his return, the heir has to upset the mortar and worship the light. The Valaiyans ordinarily have caste *pancháyats*, and acknowledge, in some cases, the authority of caste head-men at Negapatam who are sent for in case of serious disputes. They are devoted to devil worship, and at Orattanádu every Valaiyan backyard contains an *odiyan* tree in which the devil is supposed to live.

Their occupations are chiefly cultivation of a low order, cooly work and hunting. They are also said to be addicted to crime, being employed by Kallans as their tools.[1]

Paraiyans.

The Paraiyans far outnumber any other caste in the Tanjore district, amounting to no fewer than 310,391 persons. They are the great labourer caste of the Tamil country, and are more numerous in this district than in any other except South Arcot and Chingleput. Their customs were investigated at Tanjore, Vallam and Tiruvádi, and the results were roughly checked at Shiyáli and Tirutturaippúndi. At the present time they are quite at the bottom of the social scale. Barbers and washermen will not serve them, and they have

[1] See Chapter XIII, p. 207.

their own caste washermen. In some places they have no hereditary barbers but shave each other. Like the Pallans, they pollute a Bráhman by entering his street or coming near him, they pollute all Súdra castes by their touch or by entering their houses; and they are not allowed inside the temples. They and the Chakkiliyans are apparently the only castes in the district which eat beef—the depth of degradation to the Hindu mind. Still they despise, and will neither be the guests nor the hosts of Pallans or Chakkiliyans.

In such a caste generalisations are especially dangerous and much of what follows is more typical than universal. Inquiries in this district have elicited the names of only four divisions, viz., Sámbán, Tangalán, Maltam, and Appa or Ayya. Intermarriage is prohibited between these and the first is said to be superior to the others. The famous Chidambaram devotee Nandan Sámbanár[1] was of the Sámbán subdivision, and their claim to superiority is based upon this fact. They profess to be more particular than some higher castes about chastity. Offending women are expelled and a wife may not of her own accord sever her connection with her husband. Like the Pallans, they have marriage and funeral ceremonies very similar to those of the higher castes, from whom no doubt they have borrowed them. Their marriages however only last one day. The following funeral ceremonies are apparently confined to them and to Pallans. When a man dies, camphor is not burnt in the house but at the junction of three lanes; and they take an impression of the dead man's palm in cow-dung and stick it to the wall. At Tirutturaippúndi they have a ceremony rather like that observed by Valaiyans and Karaiyáns on the heir's return from the burning ground on the second day. Three rice-pounders and a *chembu* of water are placed outside the door; and the heir sits on these, chews a piece of fish, spits thrice and then goes and worships a light burning in the house. They do not ordinarily observe parents' anniversaries, though some profess to. Like Pallans, being excluded from the ordinary temples, they have little caste temples of their own. They however chiefly worship devils. They are of course generally very poor and they live chiefly by agricultural labour. They are also employed to attend to funeral pyres and see that dead bodies are properly burnt. Drummers are generally Paraiyans. They are ordinarily law-abiding, but are sometimes employed by Kallans to commit crimes.

[1] He was a native of Ádanúr in Shiyáli taluk.

CHAP. III.
OTHER CASTES.
Pallans.

The Pallans number 159,855. Their customs were investigated at Tanjore, Vallam and Tiruvádi, and the results were roughly checked at Negapatam and Tirutturaippúndi. Like the Paraiyans, they are much despised; and nearly all that has been said about the general position and character of the former applies to them. They however consider themselves superior to Paraiyans and Chakkiliyans, as they do not eat beef. They are generally agricultural labourers, and their women are supposed to be particularly skilful at transplanting paddy. Like the Kallans, they say they are of the lineage of Indra, and that their brides wear a wreath of flowers in token thereof. They speak to four sub-divisions, the Váykkárans or Panikkans, the Terkitti Pallans, the Kurumba Pallans and the Kálátti Pallans. These may not intermarry. They have no exogamous sub-divisions nor do they observe the anniversaries of their parents' deaths. They do not dine with other castes, and they despise and are despised by Paraiyans and Chakkiliyans, the other polluting communities. They have caste *pancháyats* which are treated with great respect and decide a large variety of disputes. One of the punishments for an unchaste woman is to make her walk round the village assembly with a basket of mud on her head. Their women have a bad reputation for immorality.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

PADDY CULTIVATION—Its importance—Seasons—Kinds of paddy—Unusual conditions of paddy cultivation—Paddy sometimes not irrigated—Sometimes sown broadcast—Advantages of transplantation—Methods when paddy is sown—Preparation of seed-beds—Preparation of fields—Transplantation and care of crop—Second-crop cultivation—Other wet crops. DRY CULTIVATION—Important crops—Methods—*Padugai* lands. MISCELLANEOUS—Agricultural implements—An agricultural institution in Tanjore—Manure, its use and kinds—Threshing and storing grain. IRRIGATION—The Cauvery—Regulation of water between Cauvery and Coleroon—Regulation between main branches of Cauvery—Irrigation from Coleroon—Distribution of water in the delta—Flood embankments—Drainage—General adequacy of water-supply—Economic effect of delta works—Tanks and wells—Engineering establishment. ECONOMIC POSITION OF AGRICULTURISTS—*Váram*, *Kuttagai* and *Pannai* systems—Labour—Wages—Indebtedness of ryots—Emigration.

CHAP. IV. PADDY CULTIVATION. — Its importance.

A GLANCE at the statistics of cultivation for 1902–03 shows that of the gross area cropped in the Tanjore district for that year about three-fourths were cultivated with paddy. The delta of the Cauvery covers more than half the district, its water is distributed, by methods hereafter described, to vast expanses of rice fields, and the cultivation of paddy is carried on to a much greater extent in this than in any other district.[1] An account of the agricultural methods of the district must therefore be primarily concerned with paddy cultivation.

Seasons.

There are two kinds of paddy, the *kuruvai* and the *sambá*, and two main seasons of cultivation, which are called by the same names. In some other districts the seasons are called (after two other species of paddy) the *kár* and the *pisánam*, and in Tanjore the two sets of names are often combined, and people speak of the *kuruvai-kár* and the *sambá pisánam* seasons.[2] The *kuruvai* crop, which is grown in the first-crop

[1] Tanjore comes first with 1,083,000 acres, the former Gódávari district is second with only 705,000 acres, and no other district comes within reasonable distance of this latter.

[2] The seasons are also called respectively the *mudaladi* (or first ploughing) and *táladi* (or stubble ploughing).

CHAP. IV. PADDY CULTIVATION.

season, is generally sown some time in June or July or, more rarely, in the early part of August and the latter part of May. The exact time depends as a rule upon the filling of the Cauvery, which does not generally occur till after June 15; but if the less usual method of transplantation called *puludi náttu*[1] is employed, the season depends upon the hot weather rains and begins towards the end of May, before the Cauvery fills. The different varieties of this early crop take from three to five months to mature, and are accordingly harvested at various times in the autumn or cold weather, according to the exact variety sown and the exact time at which it was sown. The later *sambá* season depends upon whether the paddy is grown as a second crop after the *kuruvai* harvest, or whether it is the only crop grown on single-crop lands. It is usual for owners of single-crop lands to allow the *kuruvai* or first-crop season to pass by without tilling their fields at all, and to sow a *sambá* crop some time in June or August.[2] The *sambá* paddy is the more profitable, and a ryot who can only grow one crop naturally prefers it. It is sown later if it is literally a second crop. A ryot will have *sambá* seedlings ready in a seed-bed so as to be fit for transplanting into the field as soon as it can be made ready to receive them; and, as is noted hereafter, the process of preparation is not a lengthy one. Thus the *sambá* paddy, if a second crop, will be sown in the seed-beds more than a month before the harvest of the *kuruvai* or first crop, *i.e.*, ordinarily at some time in the months of August and September.

The *sambá* varieties take from six to eight months to mature. The eight months' variety is apparently only sown as a single crop, and thus the *pisánam* or *sambá* harvest takes place as a rule in February or March. A dry crop, generally of vegetables, gingelly or a kind of green gram *(vayal payaru)*, is sometimes grown after the *sambá* harvest either as a second or a third crop as the case may be.

The above remarks apply chiefly to the delta. In some of the non-deltaic parts it is common to grow a crop of the *kuruvai* genus about Christmas time after having reaped an early *sambá* crop.

Kinds of paddy.

Kuruvai and *sambá* are really the names of major species, which, from their importance as such, are exalted to the position of genera and are made to embrace other distinct

[1] See below p. 96.

[2] There is a class of land, found especially in the Tirutturaippúndi and Negapatam taluks, which is especially liable to inundation in the cold weather and on which a *sambá* crop is likely to fail. On this a single *kuruvai* crop is grown.

species, which resemble them only in the season in which they are sown, the time they take to mature and certain other minor peculiarities. The *kuruvai* genus may be divided into the major species of *kár*, *kuruvai* and *kadappu*; and the *sambá* genus into the major species of *pisánam* and *sambá*. Each of these contains a large number of minor species, and no attempt will be made here to give an exhaustive list of them or to mention more than the usual varieties. A great number of species can be seen in the small museum of the Agricultural and Industrial Institution at Tanjore. Each genus and each major species has certain well-marked peculiarities. Generally speaking it may be said that the *kuruvai* varieties require more water and yield a greater abundance of grain[1] than the *sambá*. But the latter are less coarse and more digestible[2] and command a higher price. When the price of the *sambá* varieties is from Rs. 1-6-0 to Rs. 1-8-0 per kalam the *kuruvai* paddy will be selling at one rupee. The former are therefore more popular and more largely grown.[3] The time each takes to grow in the seed-beds and to mature, the quantity of seed required per acre, and some of the important or peculiar minor species and their characteristics are shown in the table overleaf.

Unusual condition of paddy cultivation.

The general course of cultivation has already been described. Some peculiarities due to local or other causes need to be mentioned. The dates of the commencement of cultivation vary in different parts of the district. This is because the first freshes reach the eastern portion of the delta later than the western, since the early floods are almost entirely exhausted in the west. The cultivators at the eastern end of the channels have thus to wait until the more copious and therefore uninterrupted series of freshes reaches them. It has become usual in a good many places to mix a *kuruvai* and a *sambá* crop on what is called the *údu* [4] or *ottadan* system of cultivation. The species of *sambá* used is the *ottadai* paddy, an eight months' crop from which the name of the system is derived. The amount of *kuruvai* used in this combination

[1] The greater yield of the *kuruvai* crop is partly due, in the opinion of the officer who conducted the recent Settlement, to the soil having been exposed during the three hot months to 'the ameliorating influence of weathering.' Perhaps the use of the *puludi náttu* cultivation brings up the average of this crop.

[2] *Cf.* Chapter IX, p. 155.

[3] The writer of the original District Manual estimated the proportion of the *kár* varieties to the entire paddy crop as one to six.

[4] The word means thread woven across the warp, and gives the idea of intertwining.

CHAP. IV. PADDY CULTIVATION.

Genus.	Species.	Important sub-species.	Number of days taken in seed-beds.	Total number of months taken to mature.	Number of kalams of seed required for an acre.	Remarks.
Kuruvai.	Kadappu ...	......	30	4	$1\frac{3}{4}$	Grown in Mannárgudi, Tirutturaippúndi and Shiyáli.
	Kuruvai ...	1. Muttai Kuruvai ... 2. Karuppu Kuruvai ...	15 to 25	3	2 to 3	Cultivated nearly everywhere. In Pattukkóttai taluk grown as a second-crop in December or January.
	Kár	1. Kár ... ... 2. Púngár ... ... 3. Sittirai Kár ... ... 4. Karutta Kár ... ... 5. Sandi Kár	25 to 35	4 5	$1\frac{1}{2}$ to $2\frac{1}{2}$	Sown everywhere except in Nannilam, Tirutturaippúndi, Máyavaram and the Tanjore uplands.
Sambá ...	Sambá ...	1. Sembálai ... ... 2. Segappu Sirumaniyam 3. Vellai Sirumaniyam. 4. Nilam Sambá ... 5. Kuttálai	40	$6\frac{1}{2}$	Generally $1\frac{1}{2}$	The first three are the most common, but are not found in the non-deltaic parts. Nos. (4) and (5) are generally sown and not transplanted.
	Pisánam ...	1. Ottadai ... ... 2. Kumbálai	45 to 55	8	Generally $1\frac{1}{2}$	No. (1) is very common in the less fertile deltaic tracts and is often mixed with a kár crop. No. (2) is generally sown and not transplanted.

exceeds the *sambá* largely, sometimes by as much as five to one. *Ottadan* is generally sown in the first-crop season. The more quickly matured variety is harvested first, and the ryot thereby secures a return for his labour both at the *kuruvai* and the *sambá* harvests. The two kinds of grain are mixed in the seed-beds and the seedlings are planted indiscriminately.

Paddy some times not irrigated.

Paddy is not infrequently grown by the help of rain alone in the Tanjore, Pattukkóttai, Mannárgudi and Tirutturaippúndi taluks. The varieties generally so cultivated are *kuttálai*, *kumbálai* and *puludikár*; but recently such sorts as *sambá*, *sembálai* and *kuruvai* have been tried.

Sometimes sown broadcast.

Paddy is generally transplanted, but where it is cultivated without irrigation, and also sometimes in high level lands in the delta, it is sown broadcast. This plan is adopted where the difficulty of obtaining water makes transplantation either impossible or expensive. Transplantation involves more trouble and more constant attention, and sowing is therefore sometimes favoured by lazy or impecunious cultivators even when transplantation would be possible. Crops which have been sown are said to stand drought better than those transplanted, perhaps because the roots of the former spread downwards while those of the latter extend sideways, owing to the manner in which the plants are put out, and so suffer more from surface dryness.

Advantages of transplantation.

The advantages of transplantation however outweigh this one drawback. If he transplants, the ryot is able to confine his attention to a small plot of seedlings and can manure and water adequately with a much smaller expenditure of material than would be required for a whole field. As long as he has a small supply of water for his nursery, he can also commence cultivation at a time when there is not enough for a whole field. He can also afford to lavishly manure this small area, and can regulate the water admitted to it, both of which matters are important since seedlings properly attended to at this susceptible age will stand a great deal of bad usage later on, and will always reward by an increased outturn the care given to them at the beginning. By employing the earlier season for the cultivation of his seed-bed a ryot will also have more leisure to prepare his fields for transplantation while the seedlings are maturing in the nursery. In cases where paddy is sown broadcast there is only time for very superficial cultivation. The ploughing cannot begin before the freshes are received in the river and has to be hurried lest the proper season should pass. The above advantages are generally recognised, and transplanting is the rule throughout the district.

CHAP. IV. PADDY CULTIVATION.

Methods when paddy is sown.

In cultivating paddy without irrigation the land is, as a rule, first ploughed after the hot weather rains, and then, when the usual manures have been applied, four times more, at intervals varying with the rain. The seed is put in about July or August, but in the Tirutturaippúndi taluk the high level irrigated lands are sown as late as October or November. The seed is ploughed in after sowing.

Preparation of seed-beds.

In the growth of seedlings for transplantation two distinct methods are everywhere recognised, viz., *puludi náttu* and *nír náttu*[1] (or *shéttu náttu*). In the former the seed-bed is ploughed without flooding, while in the other it is well flooded before ploughing. The seed-beds prepared in the former method are moreover much more sparingly watered after the seed has been sown than in the other case; and it is this economy of water which most strikingly differentiates the *puludi náttu* system from the other. The *puludi náttu* system is much less common than the other, but this is owing, not to any inferiority in the results produced by it (it is indeed universally admitted to give a better crop) but because it is only suited to certain conditions which are not always to be met with. It only succeeds, the ryots say, on the looser alluvial soils and on low-lying *padugai* lands of recent formation. These occur mostly in the Tanjore and Kumbakónam taluks and it is in these that the system is most largely employed. The crop has moreover to be raised before the rivers come down in flood, since too much water spoils the seed-bed, and when the water is spread over the country it is difficult as well as undesirable[2] to exclude it. It is for this reason that the system is only used for the *kuruvai* and not for the *sambá* crop. On the other hand water is required at the later stages; and thus if the river does not fill at the time expected by the ryot his crop withers. Those who use the *nír náttu* method are safe from any such danger, since they do not begin their cultivation before the river receives its supply.

The various processes are largely the same in both systems. In both the land is first levelled and manured. The seed is (as a rule) soaked before sowing; but in the *puludi náttu* method this is sometimes dispensed with, and in any case does not last for more than twelve hours, while the seed is sown directly or soon after; whereas in the *nír náttu* method

[1] *Nir nattu* — 'water shoots,' *shettu náttu* — 'mud shoots' and *puludi náttu* — 'dust shoots.'

[2] The value of the Cauvery water depends immensely on the silt it brings with it and no ryot would willingly forego having his lands well drenched with the rich early floods. The 'red water' of the Nile is similarly prized and used See Milner's *England in Egypt* (London, 1893), pp. 279, 280, 308.

CHAP. IV. PADDY CULTIVATION.

soaking is the invariable practice and sometimes lasts for 24 hours, and the seed is then kept till it sprouts. For *nír náttu* cultivation especial trouble is taken to make the seed-beds level. They are dug with a *mamotti* as well as ploughed, and are afterwards smoothed with a plank—neither of which operations are performed for *puludi náttu*. In the wetter *nír náttu* land evenness of surface is important because of the danger of the seedlings rotting in the puddles formed in hollows. The Tanjore seed-beds are generally larger than those in other districts and are made in the fields into which the seedlings are to be transplanted.

The seedlings are allowed to remain in the beds for varying periods according to the kind of paddy sown. Generally it may be said that the *kuruvai* varieties of paddy should not be transplanted before the lapse of 15 to 25 days, the *kír* varieties before the lapse of 25 to 35 days, and the *sambá* varieties before the fortieth to the fifty-fifth day. A traditional rule is that seedlings should be left in the seed-beds for one-fourth of the period which the crop requires to mature. Meanwhile the field will have been prepared for transplanting.

Preparation of fields.

The fields are never ploughed before the freshes arrive in the river. The work is then pressed on. The land is, where necessary, levelled with *mamottis* by the process called *kulivettu* [1] or 'pit digging.' Pits are dug with a pickaxe *(kundáli)* or *mamotti* in the higher parts of the field, and the earth from them is spread over the lower portions (or piled on the embankments), and the pits are filled up again with the soil lying next them. The fields are then well manured either by penning cattle on them or by spreading over them the dung of sheep and cattle, ashes or town sweepings, and then are watered to the depth of two or three inches. Four, or in some places as many as six, ploughings then follow. The intervals between these are generally very carefully regulated. For the cultivation of a single *sambá* crop two or three ploughings are done with an interval of two or three days between each, and then the land is allowed a rest for fifteen or twenty days. Two or three more ploughings are then done in quick succession. The interval of rest is supposed to render the soil fertile; but the practice is not observed in the cultivation of either a *kuruvai*, or a second *sambá*, crop. When procurable, green leaves are given as an additional manure, either between the first and last ploughing or [2] after all the ploughings are over. The ploughing is also supplemented by digging the soil with a *mamotti* (as in the case of the *nír náttu*

[1] Every twenty years or so *kulivettu* is done much more thoroughly.

[2] *E.g.*, near Tanjore.

CHAP. IV.
PADDY CULTIVATION.

seed-beds) to reach places insufficiently turned by the plough, to render the field more even, and also to satisfy a common belief that the soil will turn more black and fertile if it comes in contact with iron. The field is also in many places smoothed by pulling a plank *(parambu palagai)* over it just before transplantation. At Shiyáli the ryots gently smooth the field again with a *mamotti* at this stage.

Transplantation and care of crop.

The time of transplantation varies according to the crop grown and to a certain extent according to the locality, but generally it may be said that the first crop of *kár* or *kuruvai* paddy is transplanted between June 15th and August 15th, and that *sambá* when grown as the only crop on single-crop lands is transplanted between August 15th and September 15th. A second *sambá* crop is transplanted as a rule in October or November. After transplantation the field is kept in a half dry condition [1] for several days, until the crop recovers from the sickly appearance consequent on transplantation and becomes green [2], and then it is regularly supplied with water. In some places (*e.g.*, in Shiyáli) it is considered necessary to change the water weekly, and even to allow the earth to get for a short time into a certain 'waxy' condition which is considered very beneficial. Ordinarily however the water is not changed. The depth admitted is generally two inches at first, and rises with the crop till, at the time the ears are forming, it is about eight inches. Up to this stage it is generally believed that (for the *sambá* crop at any rate) the more water there is standing in the field without submerging the plants the better the crop will be.[3] After this period most ryots prefer to leave the field dry, though some think a small flooding of about two inches of water is beneficial. It is however generally impossible to observe either of these rules in the case of the earlier *kár* and *kuruvai* crops, as they are often harvested at a time when the rivers are in flood and heavy rain is falling. Indeed these crops have often to endure partial or complete submersion for a time, and seem little affected by it. Weeding is invariably done by hand. It is sometimes only done once, sometimes as many as three times. The first weeding never takes place before the fifteenth day after transplantation, and the last not later than two months from that time. The ryots consider rain harmful either when the crop is very young or after it has put forth ears. In the first case they say it

[1] Universally described by the expressive phrase சீயும் புண்ணும் from its resemblance to a recently burst boil.

[2] மைலப்பச்சை.

[3] This is expressed by the saying நீர் ஏற நெல் ஏற. The *kár* crop also needs plenty of water, but the *kadappu* and *kuruvai* do not.

PADDY CULTIVATION.

uproots the tender plants, and in the second it spoils the full development of the grain. At both periods they prefer gentle to hard rain. Manure is only applied to standing crops in a few localities, and these appear generally to be places where the soil is inferior. Near Tanjore poor lands are given powdered tobacco stems, indigo leaves, or oil refuse while the crop is on the ground, and the last of these is also used both in Tirutturaippúndi and Vallam.

Second-crop cultivation.

The cultivation of the second crop is generally more superficial. Watering, the preliminary manuring and *kulivettu* are omitted, and the land is ploughed quickly about three times in the course of a week or ten days. Leaf manure is indeed applied, but neither the smoothing plank *(parambu palagai)* nor the *mamotti* are used during the ploughing. But second crops are comparatively infrequent. In 1902–03 over 889,000 acres were cultivated under the Cauvery channels with a first crop, but of this only a little over one-tenth was cultivated a second time. Indeed there are only 10,700 acres of registered double-crop lands in the district. No permission has hitherto been necessary for a ryot to cultivate a second crop on single-crop lands. The rule is to prohibit such cultivation when scarcity of water renders it undesirable.

Other wet crops.

Besides paddy, the crops generally grown on wet lands are sugarcane and betel vine. Neither of these are sufficiently common to deserve particular description, but it may be mentioned that Kumbakónam betel has a high reputation. Except that, as above remarked, a dry crop is sometimes grown on irrigated lands as supplementary to a wet crop, there is however hardly any rotation of crops in wet fields. As a rule paddy is grown year after year and sugarcane or betel whenever convenience demands. After betel (which stands on the ground for three years) an interval of two or three years is necessary before this crop is cultivated on it again. This does not prevent it from being cultivated with paddy in the interim.

DRY CULTIVATION.

Important crops.

The crops most widely grown on dry fields are varagu, ground-nut, ragi and cambu. These, as might be expected, are chiefly raised in the non-deltaic tracts of Tanjore and Pattukkóttai taluks. Ground-nut has much increased in the last two years.[1] A certain amount of dholl is cultivated near Vallam and some tobacco near Point Calimere. Both are exported. A little cotton is grown near Vallam and also exported.

Methods.

Much variety is observable in the methods of cultivation of dry crops. The fields are generally given four ploughings at intervals, according to the rainfall, during three months,

[1] See Chapter VI, p. 131.

CHAP. IV.
DRY CULTIVATION.

and the usual time for sowing is in July or August after a good rain. Sometimes the land is sown in October and November, and more rarely in January and February. Sheep and cattle are often penned on it before ploughing, and cattle manure, ashes and leaves are given. A field is not manured for a varagu crop if in the previous years dholl or cambu was grown on it, as the stalks of those crops are thought to fertilise it. The seed is sown broadcast and is covered by another ploughing. Some grains, notably ragi and cambu, are not infrequently transplanted from irrigated seed-beds. An interesting method of transplanting ragi is followed at Orattanádu, where a furrow is ploughed, the seedlings are thrown in, and are covered by ploughing another furrow. The ryots profess to follow rules of rotation, but these differ in different places and are probably not rigidly observed anywhere. In Tirutturaippúndi taluk pumpkins or cucumbers are grown to give the land a rest; and in Orattanádu ragi is cultivated alternately with either cambu, horse-gram, ground-nut or cholam. In several places ground-nut is not cultivated for two years running in the same field. The mixing of crops is not uncommon. Varagu, for instance, is sown with *kuttálai* paddy at Orattanádu and cambu is mixed with dholl or ground-nut. Except by rotation of crops the fields are not ordinarily given any rest, and fallows do not seem to be observed.

Padugai lands.

A class of dry land not found in many districts is the *padugai* or strip of land between the beds of the river and the embankments built to prevent them from overflowing. These are annually submerged for some days by silt-laden water, and are consequently very fertile. Plantains are generally grown on them, and, more rarely, tobacco and bamboos. The dye called *nuná* or chayroot was once most profitably grown on these lands, but since the vegetable dyes have given way before the imported mineral article[1] the cultivation of it has ceased to be remunerative.

MISCELLANEOUS.
Agricultural implements.

Agricultural implements are of a very elementary kind in Tanjore. Efforts are being made to introduce the drills and harrows of the Ceded Districts, but at present the only instruments used are the common country plough, the *mamotti*, pickaxe *(kundáli)*, smoothing plank *(parambu palagai)* and small weeder *(kalaikkottu)*, fashioned like a miniature *mamotti*, which is used for dry lands. The Vallam plough is larger and has a longer share than those of other places. Iron ploughs are coming into favour, but the fact that extra power is required to draw them militates against their popularity.

[1] See Chapter VI, p. 122.

CHAP. IV. MISCELLANEOUS.

An Agriculture institution in Tanjore.

An agricultural and industrial institution has been recently founded in Tanjore, the object of which is to promote agriculture and cognate arts and industries in the district. This body has already organised public exhibitions of the use of the seed-drill, harrow and weeder of the Ceded Districts and has persuaded some wealthy ryots to employ these instruments on their estates. It has a small library and places agricultural literature at the disposal of its members; and it publishes a weekly newspaper for the dissemination of useful knowledge. Some specimens of country produce have also been collected to form the basis of an agricultural museum.

Manure, its use and kinds

At the time when the original edition of this Gazetteer was written—some twenty-five years ago—the use of manure was very inadequate in the Tanjore district. Then it was only double-crop wet lands, and not always they, which received manure every year, and single-crop wet lands were manured only once every five years or so. It is true that dry and well lands were better treated; but in the neighbourhoods where such lands were chiefly to be found grazing ground, and therefore manure, was probably more easily obtainable. There were three principal reasons for this state of things. Firstly, manure was very hard to get; there were not sufficient goats, sheep or cattle, and, for want of grazing grounds, these could only with difficulty be obtained. Secondly, the silt brought by the Cauvery water was in itself an ample manure. The following extract from the report of the officer who conducted the recent Settlement[1] speaks emphatically on this point:—'In my own experience I have never seen anything to equal the best alluvial soils of Tanjore, which possess two great advantages over all other lands, in that they do not require manuring and can never deteriorate. As an instance of the wonderful value of the Cauvery flood water, I may mention that in a village I inspected on the banks of the Coleroon—nine miles north of Tanjore—there was fifteen years ago a large area of poor sandy dry soil. The Public Works Department then constructed a channel to irrigate this and several other villages, with the result that there is already a rich alluvial deposit over six inches in depth.' Of course the proportion of this silt was less as the water approached the coast, owing to the influx into the channels of large quantities of drainage water, but its value higher up, especially at the apex of the Cauvery—'the breast of Tanjore' as it is called by a Virgilian metaphor[2]—was, and still is, immense. The third reason for the failure of

[1] See para. 43, printed in G.O. No. 697, Revenue, dated 31st July 1893.

[2] *Fertilis ubere campus.* *Georgics*, ii, 185. *Cp.* *Æneid*, vii, 262; i, 531.

CHAP. IV. MISCELLANEOUS.

the ryots to use manure was that the extraordinarily generous assessment they formerly enjoyed did not tax their powers of cultivation, since only a poor crop was necessary for a profit. Indeed it seems probable that previous to the new Settlement the agriculturalist was lazy and indifferent.[1] The second and third of these considerations are now not so potent. The recently increased assessment, though still moderate, has forced the ryot to devote more attention to his land, and there is a widespread belief that the silt is not now so rich as it used to be. It is the opinion of the ryots that the construction of anicuts has checked the free flow of silt and has caused an impoverishment of the water; and much the same view was expressed by the Collector when commenting on the opinion of the Settlement officer quoted above, who referred to the same danger, though attributing it to the silting up of the distributing channels. However this may be, the ryots have found that it is not impossible to secure manure for their fields, and enquiries now reveal that its use has greatly spread. It is now apparently not an exaggeration to say that there are few wet fields which are not manured every year. Dry lands are treated a little less generously, but still receive plenty of attention. Herdsmen from the Marava country bring cattle to manure the fields in the cultivation season; and the want of local grazing ground is made up for by the ryots driving their cattle across the Coleroon into the forests of South Arcot.

The manures ordinarily used are the dung of sheep and cattle, ashes, town refuse, leaves, oil refuse and the silt from dry tank-beds. Ducks are occasionally driven on to the fields, but this is rare. In Trichinopoly the practice is considered actually injurious to the land. Tank silt is difficult to get, as tanks are uncommon except in the west of the district, town sweepings are only available near large towns, and oil refuse does not appear to be as freely used as might be expected.

The price of these manures varies immensely. The cost of penning 100 sheep for a night ranges from three annas to Rs. 1-3-0, of penning 100 head of cattle from five annas to Rs. 2, of a cart-load of dung or ashes from four annas to a rupee, of a

[1] See the Collector's observations in G.O. No. 697, Revenue, dated 31st July 1893, pp. 91-93. The following remark of the officer who conducted the last Settlement, printed on p. 53 of the same G.O. is worth quoting: 'The careless cultivation in this district is due, in my opinion, almost entirely to the present rates of assessment being extremely lenient; for 20 years' settlement experience has convinced me that (as in Ireland) nothing but a fairly stiff rent or land tax will induce the tenants to give a proper amount of labour and attention to the cultivation of their lands, and thereby benefit both themselves and the country in general.'

cart-load of leaves from eight annas to Rs. 2, and of a cart-load of sweepings from six pies to six annas. Oil refuse generally costs from twelve annas to a rupee per candy of 20 maunds. It seems that on the whole manure is cheapest in Shiyáli, Máyavaram, Nannilam and Tirutturaippundi, and, curiously enough, most expensive in Mannárgudi and Pattukkóttai, where grazing is more plentiful and the reverse might be expected.

Threshing and storing grain.

Paddy is threshed in two stages. The bundles of newly harvested stalks are first beaten on the ground and then spread out and trodden by cattle. The straw is then removed and the grain found below is collected. Cambu, ragi and varagu are also trodden by cattle in this way, while ground-nut, horse-gram and cholam are threshed with a stick, as they are supposed to be injured if trodden out. The grain is stored in granaries, or in receptacles made of mud or twisted straw. The mud receptacles *(kudir)* resemble open mud boxes placed one on the top of another, the uppermost one being covered with a mud lid. The straw receptacles *(séru)* are circular and are sometimes built as high as ten feet. The mud boxes must be kept inside a house and are only used for storing small quantities of grain; but the *sérus*, being covered by straw which is periodically changed, will keep out rain and are therefore left in the open. Sometimes wealthy ryots, who have too much grain to be easily removed, store it temporarily in the middle of their straw-heaps or on the threshing floor itself under a thick coating of straw, and sell it to merchants on the spot. These heaps are marked with designs in cowdung and water so that no grain can be removed without the loss being detected.

IRRIGATION. The Cauvery.

Except in Pattukkóttai and parts of Tanjore and Mannárgudi taluks, the irrigated land of the district is almost entirely watered from the Cauvery. That river divides not far above Trichinopoly[1] into two branches, the Coleroon and the Cauvery. These enclose between them the island of Srírangam and at the lower end of this a channel, called the Ullár, running from the latter to the former, would re-unite them but for the work called the Grand Anicut which has been built across it to keep them apart. From this point the mother river divides into several main canals,[2] which themselves again subdivide into smaller channels until the water is

[1] The Bráhmans of Srírangam call the Coleroon between the Upper and Grand Anicuts 'the North Cauvery' and the corresponding reach of the Cauvery 'the South Cauvery.'

[2] Technically speaking the order of distribution is (*a*) by main canals (ordinarily called 'rivers'), (*b*) by branch canals (also called 'rivers'), (*c*) main distributaries, (*d*) sub-distributaries and (*e*) field-channels.

CHAP. IV.
IRRIGATION.

spread across the delta in hundreds of distributaries, and ultimately flows down to the sea. The general character of the delta can be seen from the annexed map.

Regulation of water between Cauvery and Coleroon.

The first Engineering problem in the Cauvery delta is to so divide the available water between the main river and the Coleroon as to adequately supply, without flooding, the irrigation channels in the delta. This is effected by five engineering works, the Upper Anicut, the Grand Anicut, the '150 yards calingula,' the Cauvery-Vennár regulators and the Vadavagudi surplus.

Historically speaking, the first difficulty which seems to have occurred in the regulation of the flood-water between these two rivers was that much of the Cauvery water was carried off by the Ullár channel into the Coleroon, which runs in a lower bed. This difficulty was surmounted by the Chóla kings by the building of the Grand Anicut, 'the bulwark of the fertility of the Tanjore country,' across the outlet into the Coleroon at this place. It formerly consisted of a solid mass of rough stone in clay 1,080 feet in length, 40 to 60 feet in breadth and 15 to 18 feet in depth stretching across the outlet in a serpentine form.[1] It was raised by the British Engineers in 1806, provided with sand-scouring sluices in 1830 (in which year the Vadavagudi surplus was built) and made the basis of a road bridge in 1839.

Though it stopped the Cauvery water from running into the Coleroon, it resulted in the silting up of the former river and the scouring of the bed of the latter. It thus became clear as early as 1804 that an equal, if not a more serious, danger to the delta lay in the silting up of the Cauvery bed at its first or western point of bifurcation from the Coleroon, and the consequent waste of the water down the latter river. For nearly 25 years an incessant struggle was maintained against the increasing tendency of the river bed to silt up at the head. The Cauvery bed was periodically excavated and the head of the Coleroon was blocked up with expensive embankments, but all to no purpose. The water-supply to the delta continued to diminish and the extent of land under irrigation yearly decreased. Finally in 1836-38 Sir Arthur Cotton constructed across the head of the Coleroon the great work known as the Upper Anicut, which was designed to prevent too much water from flowing down that river and to adequately fill the Cauvery. The cost of the work and its subsequent improvements up to

[1] Col. Baird Smith in his report on the Cauvery, Kistna and Gódávari anicuts, pp. 12 and 13, remarks that "the old dam had effectually withstood the floods of 1,600 years by the mere inertia of its materials." The date of its construction is not exactly known.

1844 amounted to Rs. 1,79,000. It was a solid brick and cut-stone dam with scouring sluices at intervals. It was soon found that too much water was forced down the Cauvery by this anicut and that the bed of that river was being deepened by the unusual floods. A dam was accordingly thrown across the Cauvery in 1845 to prevent the scouring of the bed, and the '150 yards calingula' was constructed on the lower bank of that river to let out a portion of the surplus water into the Coleroon below the Upper Anicut. For many years however the general difficulty was to prevent the Cauvery receiving more water than it could carry, and the many serious floods that occurred in the delta in the latter half of the last century were chiefly due to this difficulty.[1] Recently the regulation of the supply between the two rivers has been rearranged by the entire reconstruction (between 1899 and 1904) of the Upper Anicut itself at a cost of some six and a half lakhs of rupees. It now consists of a bridge across the Coleroon of 55 bays of 40 feet span, each fitted with Colonel Smart's counterbalanced lift shutter. Each shutter weighs eight tons but is so geared that it can easily be raised by one man. The shutters, when down, hold up water to full-supply level in the Cauvery. All water in excess of this, except in the highest floods, is 'surplussed' down the Coleroon, which is now theoretically the safety-valve of the Cauvery, by raising the shutters to the required extent. This work has rendered useless the old Cauvery dam. Moreover the Grand Anicut has been remodelled at a cost of Rs. 1,33,800, and fitted with shutters so as to assist when necessary in passing surplus water into the Coleroon. It is also under contemplation to remodel the '150 yards calingula' to render it more effective when the Upper Anicut is unable to dispose of all excess. Further to the east, two controllable weirs called respectively the Vadavagudi, and the Perumálkóvil, surplus are designed to aid in the same matter; and the Cauvery-Vennár regulators, though primarily constructed for another purpose, are of assistance in holding up the water above the delta and forcing it through the Grand Anicut into the Coleroon.

The danger of inundation has thus been to some extent transferred to the Coleroon, to which the more recent inundations have been generally due, and special attention is now being paid to that river. Many lakhs of rupees are being spent on raising and widening its 200 miles of flood embankment, which involves the reconstruction of many of the large drainage inlets; while elaborate and costly training works are

[1] See Chapter VIII, pp. 150 ff.

CHAP. IV. IRRIGATION.

being carried out to prevent erosion of the banks. A special charge has just been constituted for the conservancy of this capricious river.

Regulation between main branches of Cauvery.

Assuming however that the proper amount of water is admitted into the delta, there still remains the great problem of its distribution among the vast network of large and small channels which feed the irrigated land. It is clear that errors of regulation on the larger rivers may conceivably cause the greatest disasters, and this problem is therefore of the highest importance. The control of the supply among the main distributaries has been effected by the important regulators built by British Engineers. All of these are shown in the annexed map. Immediately below the Grand Anicut the main river divides into the two principal branches of the Vennár and the Cauvery, forming thereby the head of the delta proper; and it is here that the most important of the controlling works, the Cauvery-Vennár regulators, have been erected. Built originally in 1851 four miles above the present head, they were reconstructed in 1886 at a cost of nearly seven lakhs of rupees. The first few miles of the old Vennár course was then blocked up and a new cut made to that river from the new head. The regulators are fitted with the ordinary screw-geared shutters. It is needless to describe the remaining works in detail. They are all marked clearly on the map, a glance at which will give a more precise idea of the organization of the delta than any written description. The Vennár-Vettár regulators built in 1876 cost over Rs. 97,000; those at the Kodamurutti-Tirumalairájan head (1882), Rs. 48,000, and the remodelling of the Cauvery-Kodamurutti dam (1902), Rs. 1,10,000.

Besides the scientific regulators just described, there are a number of solid weirs of old design across the rivers and branches to hold up water for the various channels taking off above them. These are the cause of a great deal of silting up of river beds, and, when built across rivers or channels intended to serve the purpose of drains as well as irrigation sources, are a serious obstacle to the free flow of water, and cause breaches or submersion of lands in the upper reaches. For these reasons the most important of them are gradually being remodelled and fitted with modern shutters.

Irrigation from Coleroon.

Besides the Cauvery delta proper, a considerable amount of irrigation is provided both in South Arcot and this district by the Lower Anicut across the Coleroon, some 67 miles below the Upper Anicut. This work was first built in 1836 to prevent the wet lands in South Arcot dependent on the Coleroon from

being injured by the lowering of the river which necessarily followed the erection of the Upper Anicut in that year. It was also designed to irrigate the north-eastern corner of the Tanjore district, which was inadequately supplied by the Cauvery. The work was extended in 1856–57 and, portions of it having fallen, was restored at a considerable cost in the years 1863—68. Its total cost up to that year amounted to five and a third lakhs of rupees. It was remodelled between 1899 and 1902 on the same lines as the Upper Anicut at a cost of Rs. 3,05,300. It now consists of 60 bays of 33⅓ feet span, and over it runs a road bridge. The Upper and Lower Anicuts are in a way unique among Indian engineering feats. They are among the longest of bridged regulating works and their shutters are the largest that have as yet been used in India.

Distribution of water in the delta.

The distribution of the water among the major distributaries is in the hands of the Public Works Department. Fixed rules, depending on the acreage to be served, govern the amount of water to be admitted into each river, as soon as there is enough water in the Cauvery to give 'full supply' at the Cauvery-Vennár regulators. These are laid down by the Chief Engineer for Irrigation, but the local officer has some discretion. When the water falls short of full supply, it is divided between the rivers by a system of turns (or *morais*) each, in order, being given a full supply for a certain period.

The distribution of the water among the smaller channels is generally controlled by similar *morais* ratified by long usage, according to which, during times of scarcity, channels get water by turns for proportionate periods. Where mutual arrangements cannot be made, the ryots are induced to acquiesce in the construction of dividing dams to permanently apportion the water; but such means of regulation are rather the exception. The distribution is thus more or less in the hands of the ryots, and it is difficult to interfere even for the benefit of all parties concerned without running counter to some *mâmúl* (immemorial usage), to which the ryots cling with stubbornness, and which the civil courts must generally support. The disadvantages of this system are that much water is apt to be wasted by the intrinsic faultiness of the system of *morais*;[1] and that injustice is perpetrated by the

[1] For the sake of the silt the ryots prefer to take more water than would otherwise be necessary for cultivation. This is especially the case in the upper reaches. Whatever excuse the ryots may have for the practice, the result is that fields lower down are apt to be starved, and a waste of power results. For the value of the silt and the competition for it compare Milner's *England in Egypt* (London, 1893), pp. 279, 280, 308.

CHAP. IV. IRRIGATION.

unfair management of the system by the more violent or influential ryots. The Kallans in the upper reaches of the Tanjore taluk have a bad name for this and other kinds of highhandedness. Were it not for the general adequacy of the supply of water, disputes on this head would probably be much more frequent and serious.

Flood embankments.

There still remain two problems regarding the management of the Cauvery delta. Owing to the fact that the river beds are not much below the level of the plain, and that the fall of the rivers is very gradual, the country would be flooded if high embankments were not raised along all the larger channels. Thus the town of Kumbakónam is mostly below the level of both the Arasalár and the Cauvery rivers which enclose it. It is necessary therefore for the rivers to be well embanked throughout the delta, and for the banks to be constantly looked to. There are upwards of 1,700 miles of such banks, and their maintenance is far from easy. Scarcity of earth and labour, universal encroachment by the ryots and the high value of adjacent land, as well as the shortness of the working season, increase the cost and difficulty. The result is that the banks have not been in the past maintained at a standard height above full supply level. It is still not possible to keep the delta entirely free from the influence of abnormal floods, and when these occur there is still a danger of breaches and inundation. Proposals are under consideration to provide still further means of disposing of the surplus and it is hoped that these will remove this danger. The strengthening of the Coleroon banks is referred to above. The embankment of the rivers was, it is said, the chief work of the great Karikál Chóla (A.D. 50—95); and in the earliest times the country was called 'the land of floods' from the absence or insufficiency of such banks.[1]

Drainage.

The other great difficulty, which arises from similar causes, is that of drainage. This is now the burning question in the administration of the Cauvery system. After the Cauvery has been filled for some little time every year, the whole of the tail end of the delta tends to become water-logged and liable to submersion, as the very gradual slope of the ground towards the sea makes it difficult for all the water required for the upper irrigation to run off. The evil is accentuated by the unusually heavy rainfall which is received by the taluks on the coast above Point Calimere.[2] No doubt it could be much minimised by a distribution of the water which would be more scientific both as to quantity and time than

[1] See Chapter II, pp. 14, 16. [2] See Chapter VIII, p. 147.

has been evolved by the immemorial usage described above. Much has already been done by the restriction of the unnecessary quantity of water which formerly was allowed into the delta. But this source of evil is still far from removed. A further aggravation of the evil is due to the erection (referred to above) across many of the drainage channels of solid masonry dams for irrigation purposes. These choke the waterway and prevent the escape of flood water. A special party was at work for several years investigating these defects; and, as a result, schemes have been formulated for the improvement of all the important drainage rivers, by substituting modern regulators for the old fashioned solid dams, and widening and strengthening the drainage courses. The estimated cost of these schemes is Rs. 23,52,000, for both direct and indirect charges, and some of them have recently been put in hand.

General adequacy of water-supply.

The supply in the Cauvery is theoretically adequate to the area dependent on it, though the uncontrolled waste referred to above is a source of apparent scarcity in the lower reaches of many of the river channels, even under the most favourable conditions. There is usually a preliminary fresh down the Cauvery in June, but the large flood due to the south-west monsoon does not usually arrive till between the 10th and 31st of July. There is a general deficiency in supply for the two months preceding the break of the north-east monsoon which fills the river through October and November. This is tided over by *morais*. If any of the proposals contemplated for the improvement of the supply in the Cauvery are carried out, the additional water will probably be stored and used for these months. Schemes have been devised to store water on the Bhaváni and Amarávati rivers in the Coimbatore district for this purpose, and on the Upper Cauvery itself. It has also been proposed to extend the irrigation in the delta by the continuation of the present Vadavár channel down to a great tank near Pattukkóttai.

Economic effect of delta works.

It may be of interest to examine the economic side of these great undertakings. As calculated by the Public Works Department,[1] the total charges (direct and indirect) up to the end of the year 1902-03 amounted in round figures to Rs. 30,70,000. The working expenses of that year amounted to Rs. 4,66,000 and the net revenue due to the improvements effected by the Government to Rs. 8,74,000. This gives a return of 28 per cent. on the capital outlay, a higher figure than was obtained in the year in question by any other Indian

[1] See the Triennial revenue report for the three years ending 1904-05, page 46.

CHAP. IV. IRRIGATION.

system of irrigation. The total revenue from the delta amounted to Rs. 43,60,000. The above figures do not include the Lower Anicut system, as statistics are not separately prepared for the irrigation from that source in Tanjore.

The area irrigable by the Cauvery canals is in round figures 920,000 acres, and that irrigable by the Coleroon channels 18,000. Only one crop is grown on most of this land.

Tanks and wells.

Tank Irrigation is chiefly confined to the non-deltaic parts of Tanjore, Mannárgudi and Pattukkóttai. A few rivers cross the Pattukkóttai taluk, but they are mostly torrential in character and are only utilised to a small extent to fill tanks, and not for direct irrigation. Tanks are plentiful in this tract, but it contains only a very small area irrigated from the Cauvery. The wells are of various kinds. In Pattukkóttai taluk and Orattanádu, where the sub-soil supply of water is said to be exceptionally good, they are generally shallow unrevetted pits which are annually renewed or abandoned. Those in the other taluks are generally of a better and more permanent character. Wells are commonest in the Tirutturaippúndi and Pattukkóttai taluks, especially in the latter. According to the latest returns there were some five thousand in the latter and nearly four thousand in the former. The picottah is the usual water-lift and it is, as usual, worked by men walking up and down an elevated lever balanced on an upright pillar, the bucket being suspended to one end of the lever and lowered and raised by the weight of the men as they travel backwards and forwards. Cattle are apparently only rarely used to raise water.

Engineering establishment.

Two Executive Engineers are required for the supervision of the irrigation works in this district, one of whom is stationed at Negapatam and the other at Tanjore. Their charges may be roughly classed as the Cauvery and the Vennár divisions respectively, since the Tanjore officer has charge of the irrigation depending on the former river and the Negapatam officer of that on the latter and also of the southern non-deltaic tracts. Both are divided into three ordinary sub-divisions, but in the Tanjore charge there is an extraordinary sub-division recently constituted which comprises the care of the Coleroon and its banks from the Upper Anicut to the sea. The establishment is larger in proportion to the area than in most non-deltaic districts but is smaller, comparatively, than that in the Gódávari and Kistna deltas.

ECONOMIC POSITION OF AGRICULTURISTS.

Tanjore is eminently a district of large landholders. Out of a total rent-roll of Rs. 54,86,000 no less than Rs. 30,00,000 was paid in 1900-01 on pattas of over Rs. 100; and only

Váram, Kuttagai and *Pannai* systems.

Rs. 9,45,000 on pattas of sums up to Rs. 30. There are three systems in force by which large estates are generally cultivated. They are perhaps most commonly given out to a tenant on *váram*, under which system the tenant does the whole cultivation himself and divides the crop with his landlord. The share *(váram)* of the produce allowed to the cultivator varies from 50 per cent. to 25 per cent., but is generally about 30 or 33 per cent. It is lowest in the richer parts of the delta and highest in the worst delta land[1] and the non-deltaic tracts. There the tenants usually prefer a fixed money-rent (*kuttagai*) and are unwilling to cultivate for *váram*. There are also cases in the richer areas where the money-rent system is in vogue. The rates under this vary very widely with the quality of the land. The least common of all is the *pannai*, or home-farm, system under which the landlord cultivates his own lands by means of hired labourers or *pannaiyáls*. It seems likely that this was the most general method in ancient times and that the *pannaiyáls* were serfs attached to the soil and transferred from one master to another with the land. They seem to have been frankly slaves when the English came into possession of the country, and many relics of the former state of things still exist. Now, as then, the *pannaiyál* is usually paid in grain and not in money; he is given presents on festive occasions and is often in debt beyond recall to his landowner. Moreover when an estate is sold the 'right' of the landowner over the *pannaiyál* (*i.e.*, the debt due by him) is often also transferred in the document which transfers the ownership of the land. It is sometimes even said that the labourer prefers this dependent position to the struggle of finding work under new conditions for himself. His position is however easier than it was. The facility with which he can emigrate often induces him to desert his master, leave his debts behind him and steal off to the Straits Settlements, Burma or Ceylon.

Labour.

There are also other occupations, such as work in the railway shops at Negapatam and at the seaports, which are better paid than agricultural labour. Consequently in most parts of the district landholders complain bitterly of the defection of their serfs and the scarcity of labour in general. The result is that the remaining labourers can demand much better terms than their fathers.

Wages.

Everywhere the hours of labour have decreased and in most places wages have become more liberal. The *pannaiyál* is generally given one and a half measures of paddy a day and in Tanjore and Kumbakónam the wage rises to two

[1] *E.g.*, near Tirutturaippúndi.

CHAP. IV. ECONOMIC POSITION OF AGRICULTURISTS.

measures; it sinks to one measure at Shiyáli; in the non-deltaic parts of Mannárgudi the daily rate is one and a half annas and a drink of rice-water twice a day. The occasional labourer is paid three to four annas a day, and this rises to five annas in Máyavaram and Vallam. The ryots say that seven years ago the figure did not exceed two or two and a half annas. In Shiyáli, Mannárgudi and Orattanádu the scale falls to two or one and a half annas a day supplemented by a meal, or is even paid in kind at the daily rate of three measures of rice.

Indebtedness of ryots.

The ryots are generally in debt, which is surprising considering the extraordinary fertility of the greater part of the district. This has sometimes been ascribed to their luxurious habits and their reckless expenditure on festivities or litigation.[1] In Pattukkóttai, a much less rich tract than the delta, the ryots are said to be generally less indebted than their neighbours, while their standard of comfort and luxury is lower. The rate of interest at which money is usually borrowed varies a good deal with the security offered and the amount borrowed. Generally it may be said to vary between twelve and eighteen per cent., but it never seems to fall below ten, and often rises as high as 24, per cent. Banks for agriculturists have been recently started at Tanjore, Shiyáli and Negapatam with the object of securing loans at a moderate interest on the security of movable or immovable property, and providing an easy means of repayment, and Co-operative Credit Societies under Act X of 1904 have been opened at Nídámangalam in Mannárgudi taluk, Mélattúr in Tanjore taluk and Tanjore itself.

Emigration.

The facilities for emigration have been already referred to. Coolies are shipped in great numbers every year from several of the ports in the district and from Ammápatnam, which was formerly included in the Pattukkóttai taluk. The emigrants from the last-named go chiefly to Ceylon, though before 1900 a number left this port for Burma also; very large numbers are shipped from Negapatam to Burma and the Straits Settlements, the emigration from Káraikkál to the latter is also considerable. Several other ports ship coolies in small quantities to these and other places. The following statement shows the total emigration from all the

[1] The ryots blame the recent Settlement for this state of things. But precisely the same conditions existed formerly, and the fact probably is, as remarked by the Collector in commenting on the new Settlement scheme, that 'an easy means of living will not make people provident but probably improvident.' See G.O. No. 697, Revenue, dated 31st July 1893, p. 91, para. 100.

ports in the district, added to that from Ammápatnam, for a series of years :—

CHAP. IV.
ECONOMIC POSITION OF AGRICULTURISTS.

Destination.	1899.	1900.	1901.	1902.	1903.
Ports within the Presidency ...	284	131	387	330	252
Ports in Burma	17,993	25,452	11,876	8,902	14,725
Ports in Ceylon...	6,675	30,795	15,942	10,998	12,358
Ports in the Straits Settlements.	19,390	36,080	26,478	17,604	20,662
Other ports	206	288	287	481	...
Total ...	44,548	93,466	54,970	38,315	47,997

CHAPTER V.

FORESTS.

Area small—Local distribution—General characteristics—Economic administration—Establishment.

CHAP. V. FORESTS.

Area small.

THE forests in the Tanjore district are only of a very limited extent. Excluding of course Madras, their area (nineteen square miles) is less than that in any other district in the Presidency. It was only about 1885 that land was for the first time reserved as forest.

Local distribution.

The figures in the margin show the distribution of the forest area among the taluks.

	ACS.
Tanjore	3,609
Shiyáli	2,648
Tirutturaippúndi	6,204

These small tracts are made up of a number of scattered reserves. The largest of them is that near Point Calimere, called the Kodiyákkádu reserve. This is remarkable as providing the only large game in the district, both black-buck and wild pig abounding in it. It consists chiefly of scrub jungle, and a considerable revenue is derived from the sale of leaves as manure for the tobacco cultivation in the neighbourhood. The Véttangudi and Talainâyar reserves in the Shiyáli and Tirutturaippúndi taluks are also of fair size, containing 2,010 and 2,000 acres, respectively. The former (seven miles east of Shiyáli) is divided between fruit trees and ordinary forest trees in proportions of about two to seven, the latter (thirteen miles north of Védáranniyam) chiefly contains mangrove and is very swampy. Altogether there are eight reserves in the Tanjore taluk, all close together and a few miles south of Tanjore, five in Shiyáli taluk near Tirumulavásal and the two reserves above described in Tirutturaippúndi.

General characteristics.

As might be expected from the sandy nature of the soil, the reserves of the district do not contain valuable timber trees. As in other districts, casuarina has done well on the sea coast, though the brackish water has done harm to the plantations near Tirumulavásal. This tree has been put down in large quantities and the extent under cultural plantations (1,161 acres) is larger in Tanjore than in any other district in the Presidency. The fact is that forest work in the Tanjore district has consisted rather of the

production of new plantations than of the arboricultural development of the indigenous growth. At the same time fellings are annually carried out in the natural scrub jungles to improve the coppice reproduction of the more valuable trees and shrubs such as *kasán (Memecylon edule)*, *selai (Albizzia odoratissima)*, *vágai (A. Lebbek)* and *nágai (Eugenia Jambolana)*.

Economic administration.

The total income derived from the forests in 1902–03 was slightly in excess of Rs. 24,000, of which about Rs. 12,600 were derived from the sale of firewood and charcoal and more than Rs. 1,300 from the sale of timber. The percentage of profit was higher than in any other district. In an area in which there is on the whole so little dry land it is natural that there should be a good demand for fuel and timber, and the figures for the sale of these products compare favourably with those for districts with much larger forest areas. It is a curious fact that there is little trouble regarding ryots' demands for grazing and fuel-gathering privileges.

Establishment.

The total area of forest is so small that it is unnecessary to place a separate District Forest Officer in charge of it, and it is accordingly under the supervision of the District Forest Officer of Trichinopoly. There is only one ranger, who is stationed at Tanjore.

CHAPTER VI.

OCCUPATIONS AND TRADE.

OCCUPATIONS—Census statistics—Agriculture—Pasture. WEAVING—Silk—Mixed silk and cotton—Cotton cloths—Tape—Cotton carpets—Silk and woollen carpets and cumblies —Weaving methods—Castes employed—Dyeing and preparation of silk—Colouring matter—Mordants—Processes—Cotton dyeing —European *versus* native dyes—Decline of the weaving industry—Chintz stamping—Wax-printing—Mats. METAL WORK—Tanjore 'swámi work'—Domestic vessels. OTHER FINE ARTS—Jewellery—Painting—Pith work—Musical instruments—Carving and moulding. MISCELLANEOUS—Rope—Oil—Tanning—Baskets—Bangles—Shoes—Scents—Building—Printing—The Negapatam railway workshops. TRADE—Rail-borne trade—Sea-borne trade—Trade of Negapatam – Ryots' trading methods—Paddy husking. WEIGHTS AND MEASURES—Tables of weight—Measures—Liquid measures —Measures of space—Measures of time—Methods of telling the time.

CHAP. VI. OCCUPATIONS. Census statistics.

THE proportion of the population employed in agriculture (65 per cent.) is much smaller than in most districts. The next most numerous class of callings is that concerned with the supplying of food, drink and stimulants, which employs over nine per cent. of the population. This high proportion is apparently due to the fact that those engaged in preparing grain for export are included in this figure, and also to the fact that labour-saving machinery for this purpose is scarce. Weaving and the learned professions each employ over three per cent. of the population, the latter high percentage being due to the wealth, education and litigious spirit of the people. The former percentage is rather low considering the reputation of the Tanjore weavers, but this industry has suffered much from foreign competition, especially in the production of the commoner cloths. Nearly three per cent. of the people are employed in the service of the Government.

Agriculture.

The chief agricultural products of the district, and the methods by which they are brought to the consumer, are referred to below under the head of trade. Cultivation methods have been mentioned in Chapter IV.

Pasture.

Tanjore is not a pastoral country, and the proportion of the population subsisting by the care of animals is only one and a half per cent. There are a few professional milk-sellers in the big towns (Idaiyans by caste), but ordinarily milk is only sold by ryots whose cows and buffaloes happen to give more than they want themselves. There are very few wool-bearing sheep in the district and sheep are only reared as manuring agents and for the sake of their flesh. Kallans bring them from the fairs at Ariyalúr (in Trichinopoly district) in

CHAP. VI. Occupations.

sufficient quantities to supply the west of the district; while the traders of South Arcot supply the eastern parts from the market at Kúttiyampéttai (in the Shiyáli taluk), and from Káraikkál, where they have established themselves. The hides and skins of dead animals are sent to be tanned at Trichinopoly, Dindigul and Madras, but there is a little local tanning also. Cattle are exported to a small extent to the Straits Settlements, but this is not because the district has naturally any surplus, but because its ports are convenient for the trade. The price of cattle manure is usually high, and drovers from the Ramnad zamindari on the south and from the Trichinopoly district on the north bring their herds in for the cultivation season.

Weaving. Silk.

The textile industries of this district have long been famous, and fine examples of their work are to be seen in the Madras Museum. The weaving of pure silk is only carried on in Tanjore and Kumbakónam, where it is in the hands of the Gujaráti caste of Patnúlkárans ('silk-thread-men'). Women's cloths are the chief product, and they are of many varieties of handsome patterns. They are enriched with gilt 'lace' imported from France. The patterns at Tanjore are generally of a more complicated character than those at Kumbakónam, the figures of many kinds of animals and flowers being worked into the body of the cloth. At Tanjore, as elsewhere, the borders are formed with separate shuttles, the threads of which are linked with the thread of the main warp at every passing. At Kumbakónam the pure silk cloth most frequently made is a woman's cloth called *pitámbaram*. This is really the name of the pattern, which is said to have been imported from Benares. The body of the cloth is generally red, sometimes divided by lace into squares or diamonds, while both ends are varied with lines and figures of different colours. The borders are made like those at Tanjore. The *pitámbaram* pattern proper consists of a series of the same figures (*e.g.*, of a bird) in gold lace following each other across the cloth.

The best cloths woven at Tanjore and Kumbakónam are very costly, the price of them sometimes rising to as much as Rs. 150 in Tanjore and Rs. 100 in Kumbakónam. Besides the women's cloths a good silk tartan embroidered with lace flowers is made at Kumbakónam. This is used by Muhammadans for loin-cloths and trousers and is also largely exported to Penang and other places.

The dyes used for the pure silk weaving are nearly always the imported mineral pigments. They are more bright than the country dyes, though less lasting, and the women, who

buy a silk cloth more for show than for solid use, like their brightness and do not mind their fugitiveness. At Tanjore red, green, violet, yellow, orange, rose, white and blue are all employed.

Mixed silk and cotton.

The majority of the cloths woven in the district have a cotton foundation with a larger or smaller admixture of silk. Of this kind are the famous cloths of Koranádu (near Máyavaram) and Ayyampéttai, and the large majority of the Kumbakónam cloths, as well as a great many of those woven at Tanjore. Some of these need a particular description, but it can be generally stated that, except at Tanjore, the country colours are employed for the silk, while the cotton is more often bought ready dyed with English pigments. Ayyampéttai is famous for what are called the *kuttuni* cloths made by Patnúlkárans with a silk warp and a cotton woof. The silk is made to show on one side and the cotton on the other. The pattern of these cloths is produced by dyeing the warp in lengths broken by white patches. The silk is tied tightly for an inch or two at intervals so that the dye cannot penetrate into the tied portion when the silk is dipped for dyeing, and that part consequently comes out white. These cloths were very popular as tartans *(kailis)* for Muhammadans and as women's petticoats ; but the English cambrics are softer and cheaper and nearly as bright, and have thus grievously lessened the demand for *kuttuni* cloths. The weavers say they 'do not know the Tanjore and Kumbakónam work'; and, not having the enterprise to learn it, they are being ruined or are drifting to other employments.

The famous Koranádu cloths are chiefly of the plain striped patterns with lace threads mixed in the warp or the woof. The greater part of the cloth consists of silk. Country dyes are used, the predominating colour being orange *(kapili)*. The Koranádu cloths vary in price between about Rs. 20 and Rs. 50. The weavers at this place also make a good tartan for bodices. The Kuttálam cloths are similar in appearance to the Koranádu cloths, but not of so good a quality and apparently they contain no lace. They vary in price between Rs. 10 and Rs. 30 according to the quantity of the silk. The Kumbakónam mixed silk and cotton work is rich and beautiful. The patterns are generally simple, consisting ordinarily of straight lines, but the mellow country colours (red, orange and indigo as a rule) are combined with taste. As elsewhere, cloths for women are the usual product. Work of an inferior class is turned out all over the district. The only really large centre beyond those mentioned above is Mannárgudi.

Cotton cloths. Pure cotton weaving is generally confined to men's cloths, napkins, etc., but at a good many of the smaller weaving centres cheap women's cloths are made without any admixture of silk. Fine cotton cloths for men are produced at several places, notably at Tugili (in the Kumbakónam taluk), Kumbakónam and Mannárgudi. The work of the first-named place gained a prize at the recent Madras Industrial Exhibition. It is woven with very fine thread, the cotton ordinarily used being 150s though, if ordered, the weavers will employ 200s. The cloths at all three places have a broad border of fine gilt lace, which at Tugili is varied with orange silk.

Tape. Coloured cotton tape is made on a very simple loom at Tanjore by about 40 Muhammadans. The trade is small, the article is poor, and most of it is exported outside the district.

Cotton carpets. Cotton carpets were once made in large quantities at Ayyampéttai, but the people say that the industry no longer pays, as prices have been greatly lowered by jail competition. They will make them to order however. Cotton carpets are woven to some extent at Tiruppuvanam in Kumbakónam taluk, and Tanjore town, but the only place in the district at which this industry thrives is the Tanjore District Jail, at which carpets of a variety of patterns are made. The work is good and some of the patterns effective. One of the warders is a skilled weaver and a large number of looms are at work. Two of them are fly-shuttle looms—the only ones in the district.

Silk and woollen carpets and cumblies. Ayyampéttai was also famous formerly for its silk and woollen carpets. The weavers say that the cheaper jail-made woollen rugs have destroyed these industries. Woollen carpets are rarely made, and silk ones never except to order. Both are excellent in quality, especially the latter, but the colour combinations are not always pleasing. A woollen carpet six feet by three costs Rs. 7, and a silk one of the same dimensions, which takes three times as long (viz., one month) to make, costs Rs. 44. At the neighbouring inam village of Manójiappachávadi a few weavers make a coarser kind of woollen carpets. At Gandarvakóttai coarse blankets are made out of wool; but the industry is small and the product poor.

Weaving methods. Nowhere in the district except in the jail at Tanjore are fly-shuttle looms to be found, and the work turned out by them in that institution is much coarser than that made by the ordinary shuttles. In Tanjore and Kumbakónam two persons sometimes sit and weave side by side at the same loom when borders and the different parts of patterns are being worked with separate shuttles. Except for carpet-weaving, the

CHAP. VI. WEAVING.

ordinary horizontal country loom is always used. Two methods are employed to lower and raise the alternate threads of the warp. In the first a number of sets of strings depend from above and are so attached to the warp threads that the raising of each of them causes a certain number of the warp threads to be separated from the others, and consequently allows so much of the woof to show as is required for the pattern. Many sets are required for a pattern of any complexity. A boy stands at the side of the loom and moves the sets along, bringing one after another into play as required by the pattern. This method appears to be only employed at Tanjore and Kumbakónam. The other plan is an amplification of that already described in the account of the Ayyampéttai *kuttuni* weaving. By multiplying the pairs of looped sticks through which the warp passes a considerable variety of pattern can be obtained. This method is employed throughout the district.

The Ayyampéttai carpets are woven on an upright loom. The warp is of thick cotton thread, and the woof of aloe fibre for woollen, and cotton for silk, carpets.

Castes employed.

The castes employed in weaving are the Patnúlkárans, chiefly at Kumbakónam, Tanjore and Ayyampéttai; Kaikólans mainly in the centre and east of the district; Séniyans in Tanjore and Mannárgudi taluks; Sáliyans in the centre of the district and Sédans in Mannárgudi town. These are all professional weaving castes. Other castes however have invaded the profession, especially in Koranádu, where 230 Palli and 70 Chetti households are employed in it. Balijas, Paraiyans and Agamudaiyans are other intruders.

Dyeing and preparation of silk.

Silk is dyed largely by the weavers—at Tanjore, Kumbakónam and Ayyampéttai by Patnúlkárans, and by Sáliyans at Ayyampéttai and Máyavaram. There is also a little silk dyeing at Pulavanatham in the Tanjore taluk and Svámimalai and Timmakkudi (hamlet of Báburájapuram) in Kumbakónam. Kumbakónam is the largest of these centres, and silk dyed there is sold throughout the east of the district. The raw silk is obtained from Bombay, Calcutta, Mysore and Kollegál (in Coimbatore). It is ordinarily bleached by boiling for an hour or two in water mixed with fuller's earth.

Colouring matter

The colours most largely used are stick-lac red *(arakku)*, cochineal *(kiriminji)*, orange *(kapili)*, yellow *(manjal* or *nimiri)*, and dark blue *(nílam* or *karuppu)*. Green, violet, and rose colour are also employed. All these are sometimes produced by the use of aniline powders, but as the native vegetable dyes, though more troublesome to make, last much longer and are often more beautiful, they are more largely used than the

imported pigments. The following colours are produced with vegetable dyes. Orange is made from *kapili* powder obtained from the coccus capsules of the *Mallotus philippinensis* tree. Red is produced from stick lac *(kombarakku)* or cochineal *(kiriminji)* and from chips of sappan *(vattangi* or in Hindustani *patang)*. The last named is only used as a decoction in which to dip thread already immersed in *kapili* (orange powder). The colour produced is called red *kappu*. The same tint is also said to be made by a second dipping in aniline orange powder after the cloth has been soaked first in the vegetable orange. Yellow *(manjal)* is obtained from powdered saffron root; some say another shade (called *nimiri*) is obtained by mixing this with a decoction of fuller's earth; but these two tints are generally confused by dyers. Dark blue is obtained with indigo, and a vegetable green by dipping the thread first in indigo and then in saffron water. Violet is obtained by a combination of cochineal and indigo. These last two are however rare, being only made at Ayyampéttai. The most common colours are the red of stick-lac and the *kapili* orange colour. The red *kappu* is produced at Máyavaram and Ayyampéttai, and the cochineal red at Kumbakónam and Ayyampéttai.

Mordants.

Important elements in dyeing are the 'mordants' used to make the colours fast. Those in use in Tanjore are seeds of the *tagara* plant *(Cassia Tora)*, fuller's earth, chunam mixed either with *tagara* seeds or fuller's earth, alum (generally mixed with saffron water), gingelly oil, and *pista káy*, obtained from excrescences on the leaves of the myrobalam tree *(Terminalia Chebula)*. The latter is only used with cochineal. Tamarind fruit is another ingredient employed in the preparation of *arakku* red. It is said to clear the dye.

Processes.

It would be tedious to describe the many processes adopted in making the various dyes. The *kapili* dye (the most difficult to succeed with) is obtained as follows. A special method of bleaching is required for it. Taking the weight of thread to be dyed as the unit, a solution of one unit of fuller's earth and one-fourth of a unit of unslaked lime is allowed to stand for a week; and then the raw silk is bleached by soaking and boiling it in this solution. Next, three-fourths of a unit of *kapili* powder, one-eighth of alum, and one-sixteenth of gingelly oil are mixed and well stirred. The silk is soaked in this and afterwards washed in fresh water. This is typical of the methods employed for vegetable dyes. For the aniline dyes the bleached silk is simply boiled in water mixed with the aniline powder. The mordant has been applied, it will be noticed, during the bleaching process.

CHAP. VI. WEAVING.

Cotton dyeing.

Cotton is dyed at a large number of places, the chief of which are Kumbakónam, Ayyampéttai and Máyavaram. Only red, dark blue, yellow, green and violet appear to be used. For red and violet, and occasionally also for dark blue, aniline dyes are used. Indigo is however also employed for this last. A curious incident in its employment at Tanjore is that camphor is burnt in honor of the pots on Tuesdays and Fridays. The yellow and green vegetable dyes are produced from the same colouring matter which is used for silk. The vegetable red is obtained from the root of the *nuná* plant (*Morinda citrifolia*) assisted by the leaves of the *kasán* (*Memecylon edule*) and the bark of the *vémbádam* tree (*Ventilago madraspatana*). This dye is never used for silk. The mordants employed for cotton are different from those for silk. The commonest is the ash of castor seeds mixed with sheep's or goat's dung and gingelly oil. The dark of the babul tree and a material called *kásikatti* are also used in the preparation of indigo dye for cotton, with the idea of rendering the colour fast.

European *versus* native dyes.

A continual struggle goes on between the native and the European dyes. The former are more permanent and, generally, of a beautifully rich and mellow character; the latter (though fugitive) are much less trouble to apply, and their greater brilliance is attractive. The pure silk fabrics are mostly, if not entirely, dyed with these latter colours. Silk for mixed silk and cotton weaving is treated with aniline dyes at Tanjore; but everywhere else vegetable pigments are used for it. The difference in price between cloths dyed with aniline and with vegetable colours is very small (about six per cent.) and, in itself, practically never influences the buyer, since the cautious purchaser will gain as much by the permanence of the vegetable-dyed cloth as he will lose by its extra cost. Happily the silks in the ordinary mixed silk and cotton cloths are generally, except at Tanjore, dyed with vegetable dyes, and their pleasant hues are ubiquitous in Kumbakónam and Máyavaram. With cotton, which is not used for the best cloths, the case is different, since yarn ready-dyed with aniline colours is everywhere on sale. Here the vegetable and aniline dyes seem to divide the field fairly equally, which is the less to be regretted as the *nuná* colour is not very pleasing.

Decline of the weaving ndustry.

It is sometimes said that the introduction of the aniline dyes has damaged the local weaving industry. This influence could not be traced in Tanjore. Indeed the most flourishing weavers use aniline dyes more exclusively than any others. Whatever the cause, however, the weaving of mixed silk and cotton and of pure cotton has much declined. The Ayyampéttai

kuttuni cloths, as has been remarked, have been displaced by the softer and equally bright English cambrics, and the same process is visible in every branch of weaving, except in the case of the best silk cloths. The latter industry has gained enormously in Tanjore and Kumbakónam from the increasing wealth of the public and the consequent expansion of the market, and has nothing to fear from European competition, which as yet sends nothing of the same class into the country. It is far otherwise with the other weavers. Everywhere the same tale is told of decreasing trade and of weavers drifting off to other employments. They generally say that their trade has decreased by one-half within their recollection, but this is perhaps an exaggeration. In every case it is the importation of foreign piece-goods on which the blame is laid.

Chintz stamping.

The same story of decreasing trade is told by the chintz-stampers of Kumbakónam and the neighbourhood of Negapatam, who say they formerly had a very wide trade with the Straits Settlements and Burma. They still do a considerable business with foreign countries, though their fabrics are never worn by the people of the district. There are 100 households of Rangáris employed in this industry at Kumbakónam, a few of the same caste at Sikkil and Puravachéri in the Negapatam taluk, and some 60 Vellálans in Negapatam and Nagore. They chiefly use dark blue and violet, of which (according to their own account) the first is obtained from indigo or from water in which pieces of iron have been left to rust, and the latter from a mixture of sulphate of iron and alum. They also employ a red made with a liquid dye imported from Europe. It is mixed with powdered *vanchitalai* leaves to make it more brilliant. Gall-nut and alum are the usual mordants employed, and jaggery is mixed with the black dye they use, apparently for the same purpose, but perhaps only as an additional colouring matter. Previously to applying any of the stamping-blocks the cloth is dipped in a solution of gall-nut. To produce a red pattern the block is pressed on a pad soaked in a mixture of alum and gum and then applied to the cloth, which is afterwards immersed in boiling dye. The colour only adheres to the parts which were touched by the gum. To obtain dark blue and violet, the dye is mixed with the gum and stamped directly on the cloth. In the case of dark blue the cloth is dipped in a solution of alum after being dipped in the gall-nut water.

The body of the chintz is generally dyed red or blue with the exception of a roughly circular patch in the middle, which is tied up when the cloths are dipped to prevent the dye

CHAP. VI. WEAVING.

penetrating to it. This is done by first dipping it in a solution of gall-nut, then in a solution of alum, and lastly in the colouring matter. White spots are produced on the coloured ground, whether red or blue, by the following method: The cloth is twice stamped, after the dipping in gall-nut and alum and before the dipping in the colouring matter, with a block bearing a pattern consisting of spots. For the first stamping the block is pressed on what is called *mashtu uppu*, and for the second stamping on wax. The *mashtu uppu* has the effect of neutralising the effect of the alum on the points touched by the block, and without the alum the red dye will not adhere to the cloth, and the spots come out white. The use of the wax has the effect of preventing the colour from penetrating to the spots covered by it, and thus also produces a white spot when the cloth is dipped. The wax alone would really be quite sufficient for a cloth of either colour; and the *mashtu uppu*, though useless for dark blue which does not require alum to make it fast, would be quite sufficient on a red cloth without the use of wax. Why both are used by these dyers it is hard to say. In Gódávari district one or the other is employed according to the preference of the dyer, though wax is the more usual. The cloths are made bright and smooth by dipping them in rice-water and beating them in the manner employed with the Ayyampéttai *kuttunis*.

Wax-printing.

In Kumbakónam, especially in the streets round the Kumbhésvarasvámi temple, the art of wax-printing is carried on to a considerable extent. English cambric cloth is used. This is soaked first in water, then in a solution of gall-nuts (which turns it yellow) and lastly in alum, which makes it almost black. The required designs are then printed on it in oxalic acid with metal blocks of various patterns, and this produces a white design on the dark ground. The fabric is then immersed in red dye and the parts touched by the oxalic acid remain unaffected, so that a white design appears on a red ground. Thereafter other designs are printed in hot wax on the red ground in the same way with other blocks. The fabric is next put into indigo, and while the body of it is thus turned from red into blue, the portions protected by the wax (and also those previously printed with the oxalic acid) are unaffected, and a white and red design on a blue ground results. Finally the wax is removed by soaking the fabric in hot water.

Wax-printing is also carried on in Velipálaiyam and Nagore, suburbs of Negapatam, and in Sikkil, four miles to the west of that town. In the two former the designs are drawn by hand in wax with a sort of pen provided with a

ball of aloe or other fibre to act as a reservoir for the wax. Pens of several different thicknesses are used for the various parts of the pattern.

Mats.

Mats of *kórai* grass are woven at a very large number of places in the district. At Tranquebar and a few villages they are made from the leaf of the screw-pine. The places best known for grass mats are Shiyáli and Ayyampéttai, but the latter derives this reputation from the neighbouring village of Sakkarápalli, where the mats are really made. They are not of a very good quality. They are woven on low looms, above which the worker sits. It is only in the Tanjore Jail that the ordinary looms are used. The screw-pine mats are plaited. The castes employed are mostly Muhammadans in the larger centres and Paraiyans elsewhere, but a few other classes also do this work.

METAL WORK.

Tanjore 'swámi work.'

About a dozen smiths in Tanjore make what is popularly called 'Tanjore swámi work.' It consists of small figures of silver and copper, usually representing the various Hindu gods, *appliqué* on brass or copper plates, bowls, cups, boxes, etc. The finished article is considered attractive and there are some good samples of it in the Madras Museum. The images are first roughly shaped on thin sheets of silver, the concave parts at the back are then filled with wax to serve as a foundation, and lastly the details are carefully worked out on the face of the metal with hammer and chisel. The edges of the images so made are turned in for the sake of neatness, a sharp incision is made in the plate or bowl to exactly receive them, and they are then hammered into their places. The wax is not removed from the inside of the images, and thus prevents the silver from being caved in; but the appearance of value and solidity which this work thus obtains is deceptive.

Domestic vessels.

Vessels of brass, copper, lead and bell-metal are made for domestic use and are largely exported. The most noted centres for this work are Kumbakónam and Náchiyárkóvil in the same taluk. The latter village is especially celebrated for its bell-metal *kújás* and its native lamp-stands, which are made hardly anywhere else in the district. There are said to be 200 households employed in metal work there. At Kumbakónam, where over 600 households are employed, large brass and bell-metal vessels of many shapes are made. These are exported in great quantities. The brass and copper vessels are hammered out on anvils from large plates of heated metal in sections (generally three) which are afterwards welded together. The final smoothness is obtained by gentle hammering after again heating the vessel. Lead

CHAP. VI. METAL WORK.

vessels are also largely made at Kumbakónam. These are hammered out without a joint and are popular, because they are said to give a pleasant taste to eatables placed on them. The bell-metal vessels are cast on clay moulds. The moulds are covered with a coating of wax and this again by a thick layer of clay. The whole is then exposed to heat, which melts the wax and leaves a space between the mould and the outer layer of clay, into which the molten metal is poured. At Mannárgudi good brass vessels are also made in fair quantities, and to a lesser extent they are manufactured in nearly all considerable towns. Bell-metal work is rather rarer, but is also fairly widespread. Vessels of silver which enjoy a wide local reputation are made by some twenty artisans in Mannárgudi.

OTHER FINE ARTS. Jewellery.

Tanjore is one of the oldest seats of civilisation in the Presidency and has always had a great reputation for the practice of the arts of luxury and refinement. In the larger towns fine work is done by the native jewellers. Some of their work is of special interest. Gold snuff-boxes are made by a few goldsmiths in Tanjore, and are said to be largely sold in other districts and the Straits Settlements. The Marakkáyans in Nagore procure pearls from the Gulf of Manaar and rubies from Burma, get them cut and polished by Linga Balijas in Nagore, and do a large trade both with India and the Straits Settlements. The lapidaries of Tanjore, Kumbakónam and Vallam work the crystals found at the last of these places into various objects. The white varieties are made into spectacles which sell throughout the Presidency. Amber, green, rose-coloured and yellow stones are used for rings and buttons, and are often set in the ornaments worn by the lower classes.

Painting.

Some good painting is done at Tanjore by men of the Rázu caste. They paint on wooden tablets or on cloth made beautifully smooth with a paste of powder and gum, and their drawing is correct and the tints employed astonishingly delicate and even. But the designs are seemingly confined to Hindu gods or heroes, and the finished pictures are grotesquely adorned with sparkling stones or pieces of metal. Painting and drawing are arts which are commoner in this than in other districts. In the large towns the temple walls, and even the walls of private residences, are often covered with figures of gods and heroes drawn or painted with considerable skill.

Pith work.

A class of work for which Tanjore town is well known is the making of pith images and garlands, which is carried on by forty or fifty Náyudus, Maráthas and Musalmans at that place.

The pith is obtained from near Tanjore or Mannárgudi and is cut with a long sharp knife into wafers which are curled and pinned into the shapes of beautiful white flowers or figures and decorated with gilded metal. Orders for garlands made in this manner come from nearly all the districts in the Presidency, especially about Christmas time. This work is also employed to decorate bridal chambers. The pith-workers make good profits, but say they do not do as well as they used in the Rájas' days. The same workmen make fans of mica and gilded palmyra leaves and a quantity of other curious knick-knacks. Garlands of artificial flowers are made with skill in a number of towns, notably Tanjore and Negapatam, and are exported to other districts.

Musical instruments.

The musical instruments of Tanjore town bear a wide and high reputation. There are only some seven or eight persons employed in this manufacture, but their instruments are exported to many places outside the district, and people come from long distances to buy them. The instruments made include the *tamburu*, the *mritangam* and the *sáranda*, and the material used is jack wood. The greatest art is involved in making the sounding board of the *tamburu*, since the least flaw in the workmanship will spoil the tone and reduce the value of the instrument from Rs. 50 to Rs. 2 or 3. This sounding board is cut out of a large solid block of wood. The industry is said to have fallen off lately owing partly to the decline in the musical profession at Tanjore since the death of the Rája, and partly to the fact that inferior articles made at Palghat and Bangalore undersell the Tanjore work.

Carving and moulding.

Wood carving of very fair quality is done in several places by a class of workmen called 'car carpenters' from the fact that their skill is generally exercised in carving images on temple cars. They are found at Tanjore, Mannárgudi, Tiruváduturai and Tiruvádi, and perhaps elsewhere. Those at the last-named place are Oddes by caste, though this community are usually uncultivated earth-workers. In Gódávari, they are also sometimes wood carvers. Besides working on ornamental temple cars, of which there are a very large number in the district, the wood carvers also execute designs on door frames, and occasionally, when orders are given, make dolls and small idols. Some Kammálans of Tanjore carve figures of gods, etc., on ivory and metal, and also make large idols of stone and marble. Dolls and idols are moulded out of clay by a few persons of different castes at Tanjore and Shiyáli, and are to be seen on sale in large quantities at festivals. They are highly coloured and not at all badly shaped. Dolls of saw-dust and tamarind gum are made by the pith-workers and some Rázu women at Tanjore.

CHAP. VI.
MISCELLANEOUS.

Rope.

Ropes for local use are generally made out of cocoanut fibre. Most cultivators can make these themselves, but in a number of places there are people (generally Musalmans or low-caste Hindus) who make a living out of this industry. The local supply is however generally insufficient, except in Tirutturaippúndi taluk, and ropes from Palghat are largely imported. Two kinds are exported in fairly large quantities, viz., the cotton ropes made in Tanjore and the aloe fibre ropes made in Vallam. The latter are generally very loosely made by simple methods and are sent to Madras to be properly twisted; the makers possess a twisting machine, but do not often use it. The former are twisted tight by a simple machine fixed in the ground and are useful for punkahs, etc.; they are exported to Coimbatore, Salem and Madras.

Oil.

Oil is made everywhere by Vániyans in the ordinary wooden mills. A company has set up an iron mill at Kumbakónam and exports the oil produced to Madras and other places. The oils made in the district are gingelly and cocoanut (which are everywhere common), ground-nut (not found in the centre of the delta), *iluppai (Bassia longifolia)*, margosa and *pinnai (Calophyllum inophyllum)*. Of these gingelly is chiefly used for bathing, cocoanut for cooking, ground-nut for lighting and cooking by the poor, *iluppai* generally for lighting temples as well as cooking, margosa for oil-baths (in Pattukkóttai) and *pinnai* oil for lighting alone. Castor oil and kerosine are however largely imported and used for lamps. The former is used in the open lamp with a floating wick, the latter in bazaar lamps. Kerosine is rarely used to light kitchens by any but poor persons, because of the unpleasant taste imparted to food by a hand which has touched the lamp. The poor use kerosine always because of its cheapness, except where *pinnai* oil is made in large quantities (*i.e.*, in the Puttukkóttai and Tirutturaippúndi taluks). The refuse resulting from the manufacture of the vegetable oils is sold locally or exported as cattle-food; some kinds (*e.g.*, ground-nut refuse) are used for manure. Castor seeds are sometimes made into castor oil at home for medicinal use.

Tanning.

Tanjore possesses hardly any of the small tanneries common elsewhere. Nearly all the leather used in the district is imported, and hides and skins are exported to be tanned elsewhere. Capitalists however employ coolies to tan to a small extent at Âduturai (Kumbakónam taluk), Negapatam and Tranquebar. The process at all these places consists in soaking the skins for several days in lime-water to remove the hair, and then immersing them for some days in a decoction of either *áváram (Cassia auriculata)* bark, or gall-nuts

(Terminalia chebula). The skins are then dried, rubbed with gingelly oil and pressed.

Baskets.

The rattan baskets of Ánaikkára Chattram have some local reputation, and baskets made of rattan and creepers in Tirutturaippúndi taluk are said to be exported to Colombo. At Nagore Marakkáyan women make pretty little boxes for betel and nut out of dyed palmyra leaves; they are exported to the Straits Settlements. Baskets and plaited articles of various kinds are also made at several other places.

Bangles.

Bangles for women are made out of the refuse of stick-lac by a few persons in several towns, and at Tanjore about 100 Musalmans are employed in this industry. The material is obtained from the weavers after they have extracted the dye from it, is mixed in the proportion of three to one with brick-dust, and is then boiled and pounded. Arsenic is next mixed with a little lac and cut into small slabs; the lac and brick-dust are melted and smeared with the arsenic several times, so as to conceal the coarseness of the material, pulled into long pencils and then made into rough bangles with the hand. These are shaped on a wooden mould and coated on the outer side with vermilion and good lac, on to which little pieces of metal *(jiginá)* are fixed.

Shoes.

Shoe-making, like tanning, is an uncommon industry in Tanjore, and shoes are largely imported. Good shoes are made at Tanjore, Nagore and Mannárgudi, but only to a small extent.

Scents.

Both at Tanjore and Nagore Musalmans make native scents which are very popular. Those of Nagore are exported to the Straits Settlements. The manufacturers are very reticent about their methods. At Mannárgudi and Tiruválúr scented water called *pannir* (' dew water ') is made out of roses and the dust of sandle-wood, and is exported to a small extent.

Building.

Professional builders are everywhere to be found, and in this respect Tanjore is unlike some less developed districts. The Tiruvádi builders have a high reputation for their terraced roofs. Bricks are provided by contractors, who employ coolies for their manufacture.

Printing.

There are a good many small printing presses in Tanjore and Tranquebar. At present the most important are the Púrna Chandródaya press at the former town and the Lutheran Mission press at the latter. They employ 40 and 22 workmen, respectively.

The Negapatam railway workshops.

The South Indian Railway Company daily employs in its locomotive works at Negapatam some 2,700 hands, among whom there are a good many Eurasians. The works are divided into several departments. In the erecting shop (in

CHAP. VI. MISCELLANEOUS.

which 320 men are employed) locomotive engines are repaired and rebuilt, and engines received in pieces from England are put together. The carriage and wagon shops hold 1,300 men. Here new carriage and wagon bodies are built (the under-frames, etc., being sent out from England) and rolling stock of all kinds is rebuilt and repaired. Besides these there are the machine shop, where all the smaller work for locomotives is prepared, the smith's shop, the boiler shop, where boilers, oil wagons and tanks, etc., of every description are made or repaired, and the foundry. The last-named department turns out all kinds of castings for locomotive and carriage purposes, the average output per week being ten tons of iron, and a ton of brass, castings.

TRADE. Rail-borne trade.

The trade of the district chiefly consists of the export of foodstuffs (principally rice) and the import of articles of luxury and comfort. The official returns of rail-borne trade do not give statistics for the district by itself and are of little value for present purposes, but apparently the silk and cotton cloths of Tanjore, Kumbakónam and Mannárgudi taluks are still largely exported to other districts and the Kumbakónam metalware is said to command a wide sale; the petty export of rope from Tanjore and Vallam and of oil-cake from Kumbakónam have been referred to above. A little cotton is grown near Vallam and is sent to the cotton mills of Tinnevelly district, and the ground-nut export trade, hereafter to be described, is not confined to Negapatam, but is carried on by rail with Cuddalore and Pondicherry.

Sea-borne trade.

The sea-borne trade of the Tanjore harbours may be roughly divided into that carried on from Negapatam and that conducted at the other smaller ports. In the case of the latter the exports consist generally of paddy, husked rice and, to a small extent, other grain. From Tópputturai there is a considerable export of living animals. The imports are chiefly treasure, grain of different sorts, gunny bags (returned empty) and spices and nuts for betel.

Trade of Negapatam.

The trade of Negapatam deserves a more detailed description, for it is concerned, not only with Tanjore, but with other districts on the South Indian Railway. The rise and subsequent decline of this port and the chances of its eventual revival are referred to in Chapter XV. The various classes of exports and imports may now be briefly noticed. In 1903–04 the chief articles of export were—(1) grain valued at Rs. 22,56,000, of which nearly the whole went to Ceylon; (2) live animals worth Rs. 4,27,000, of which the bullocks and sheep sent to Penang and Singapore were valued at Rs. 4,25,000; (3) cotton and silk piece-goods to the value of

Rs. 13,34,000, of which Rs. 7,34,000 were shipped to the Straits Settlements, Rs. 3,93,000 to Rangoon and Rs. 1,99,000 to Ceylon; (4) tobacco valued at Rs. 4,75,000 (a larger export of this article than from any other Madras port) of which about half is shipped unmanufactured and about half already made up into cigars, and which is received chiefly from Trichinopoly and exported to a number of places in the east, especially the Straits Settlements; (5) ghee to the value of Rs. 1,06,000, of which nearly the whole was sent to the Straits; (6) tanned hides and skins valued at Rs. 97,000, which are sent mainly to the Straits but also to Rangoon; and (7) ground-nut, the trade in which only began recently but in 1903–04 was worth Rs. 18,90,280. This last is sent solely to Marseilles, and is grown principally in the Tanjore, and largely in the Mannárgudi and Pattukkóttai, taluks. The total value of the export trade of all kinds of the district to places beyond the Presidency in 1903–04 was Rs. 72,67,000, and goods to the value of Rs. 36,000 were shipped to ports within its limits.

Of the imports the most noticeable are grain and pulses. In 1903–04 these were worth Rs. 8,29,000, and they are of even more importance in times of scarcity. Thus in 1897–98 they were valued at Rs. 11,99,000, and in 1900–01 at Rs. 23,45,000. Pulses are produced to only a comparatively small extent in South India and are consequently largely imported; and the cheaper Burmese rice, in spite of the large production and export of Tanjore, is sometimes imported in great quantities, especially in times of scarcity, for the consumption of the poorer classes throughout the south. Nuts for betel were imported to the value of Rs. 8,33,000 in 1903–04. Of these, split and chang nuts came from the Straits Settlements, and arecanuts from Ceylon. Timber worth Rs. 5,90,000, was brought in, mostly teak from Burma. The coal was valued at Rs. 1,21,000. This is chiefly for the railway, and varies in amount inversely with the quantities landed at Madras and Cuddalore. Cotton piece-goods were imported to the value of Rs. 2,21,000. They were chiefly white Manchester stuffs which were imported from the Straits Settlements, dyed blue and re-exported. Gunny bags worth Rs. 2,28,000 came in about equal proportions from Ceylon and Calcutta, and apparel worth Rs. 1,40,000 from the Straits Settlements and Calcutta, mainly from the former. Seeds of various kinds worth Rs. 2,77,000 were brought from various parts of British India. The total value of the imports amounted to Rs. 44,78,000.

The arecanut trade is in the hands of native firms at Nagore. The native merchants at Negapatam are principally

CHAP. VI. TRADE.

engaged in the shipment of rice to Ceylon, tobacco, piece-goods, onions, sheep and bullocks to the Straits, piece-goods, eggs and cocoanuts to Rangoon and cocoanuts to Bombay. The ground-nut trade is largely carried on by Europeans and there are many firms engaged. Messrs. Ralli Bros., Best & Co. Volkart Bros., Parry & Co., Gallois Mantbaur & Co., Kuppuswami Aiyar & Co., Pernon Bayal & Co., are all busy with it.

The carrying trade of Negapatam and all the other ports is done by the British India and Asiatic Steam Navigation Companies. Their big boats call at Tirumulavásal, Káraikkál and Negapatam and often at Tranquebar for passengers to Mauritius.

Ryots' trading methods.

Some accounts of the methods by which the agriculturists' products pass into circulation may be of interest. In the large majority of cases large merchants trading with Ceylon or other important markets send round agents to the villages who buy the grain, etc., from the ryots at the market price and themselves transport it to the merchants' storehouses. In some places no agents are employed, and smaller merchants purchase the grain on their own account and sell it to the larger traders. Other methods are less frequently used. In Tanjore town ryots sell retail to the consumer, in Vallam and the Negapatam taluk they hand over their produce to bandy-men at a fixed price and the latter take it to the towns and make what more they can out of selling it, while sometimes, *e.g.*, at Tirutturaippúndi, the grain is taken to the local weekly markets. Generally however these markets are less used and therefore less important in this than in most other districts. This is natural in a district so civilised as Tanjore, where the more advanced methods of trade have been developed. Markets are chiefly found in the upland and rougher tracts.

Paddy husking.

Rice-mills are less used in this district than in the delta of Gódávari. Indeed there are at present only four such mills worked by anything but hand power. Of these two belong to Messrs. Arbuthnot & Co. of Madras. One is at Nídámangalam and the other, a large institution employing over 200 hands, at Tiruválúr. The machinery is of special construction obtained from England and is worked by steam. The paddy is as a rule bought outright by the Company, milled into rice and sold by them on their own account; but sometimes they husk the paddy on their constituents' account for a fee and return the rice.

The other two steam-power husking mills belong respectively to a private merchant at Púndi in the Tanjore taluk, and to the company at Kumbakónam which owns the oil-mill

CHAP. VI. TRADE.

there. The latter is capable of being employed either for rice husking or making oil, but is chiefly used for the latter purpose. There are, it is said, a few very small mills worked by hand power; but, with the exception of the paddy treated at the steam mills, nearly the whole of the paddy of the district is husked by hand. Indeed the number of persons employed in paddy husking in this district is much larger than in any other, being twice as large as that found in the Gódávari district, where the use of labour-saving machinery is more plentiful.

WEIGHTS AND MEASURES. Tables of weight.

The usual weights used by goldsmiths are as follows:— 32 *kundu* seeds *(kundumani)* = one pagoda, 10 pagodas = 1 *palam*, 8 *palams* = 1 seer. The seer weighs the same as in the commercial table which follows. Variants of the above are: 2 *kundu* seeds = 5 dholl seeds, 8 dholl seeds = 1 *panam*[1] and 10 *panams* = 1 pagoda. Medicines are sold by a different scale, viz., 6 paddy grains = 1 *panavedai (panam)*, 10 *panavedais* = 1 pagoda. The general commercial weights for all solids except grain and salt (which are sold by measure) are as follows[2]:—

16 pies = 1 *palam* or 3 tolas.[3]
8 *palams* = 1 seer or 24 tolas.
5 seers = 1 viss.
8 visses = 1 maund.
20 maunds = 1 candy.

Hides and leather are weighed in terms of a *ráttal* of 1½ seers. Vegetables, tamarind, etc., are sometimes weighed on a balance resembling the Danish steel-yard and in terms of *edais* ('weights') of 6¼ seers each, and fractions of *edais*. The balance is called *kaluttu kól* or 'neck stick,' but this is a corruption for *kayittu kól* or 'rope stick.' One end of the stick is marked by nicks, each of which denotes *edais* or fractions of *edais*, and the bag of vegetables is attached tightly to that end. The stick is held up by a loop which is moved up and down the various nicks until the stick hangs horizontally, when the nick in which the loop is then fixed indicates the weight of the vegetables.

[1] The *panam* is used in rural parts as a money equivalent of 2½ annas. Another local denomination is the *kásu* of two pies. Half a *kásu* is often used for one pie.

[2] Ghee is only sold by weight by shopkeepers; ordinary ryots and professional milkmen sell it by measure.

[3] Tolas are not recognised or used in ordinary commercial transactions. They are merely introduced here as a standard of comparison. Scent, solid and liquid, is however sold by the tola as well as the *palam*.

CHAP. VI.
WEIGHTS AND MEASURES.

Measures.

The ordinary scale of measures is as follow :—

2 *padis* (or Madras measures of 120 tolas each) = 1 *marakkál.*
12 *marakkáls* = 1 *kalam.*
13 *marakkáls* = 1 cooly.
$2\frac{1}{2}$ *kalams* = 1 *sumai* (load).
2 *sumais* = 1 *urai.*
4 *urais* = 1 bandy load.

These measures are only used for grain and salt and, among liquids, for milk and curds and occasionally ghee. A smaller *padi*, equal to only 60 tolas and four of which make a *marakkál*, is still largely used by the ryots. The term 'cooly' is derived from the fact that when paddy is husked one *marakkál* out of thirteen is given to the husker. Housewives and merchants when giving out paddy for husking generally measure it out in 'coolies.' An *urai* is literally a compartment in the *kudir* or straw receptacle built for storing grain.[1]

Only the first two items in the above table hold good everywhere. In some sea-port towns an *urai* is equivalent to 100 instead of 60 *marakkáls.* Other names for the measures are also found. In Tirutturaippúndi and perhaps elsewhere there is a *kóttai* equivalent to 1½ *kalams* or 36 *padis*, and a *múttai* (bundle) of 2 *kalams* or 48 *padis*; and in some sea-ports 64 *múttais* = 1 *karisai.* In Tanjore taluk 120 cocoanuts make up one *sumai* (load) and 40 *marakkáls* of onions make one *podi* or pack. At Tiruvádi 4 *kalams* of quick-lime *(nír)* is equivalent to 1 *máttu nír* (*i.e.*, bullock load of lime). The phrase is still used, though pack animals are no longer employed. Besides these there are the popular expressions *pidi* or *mushti* (a handful) and *síránkáy* or *sírai* (the quantity that can be held in the open hand). Betel leaves are sold by the following scale:—100 leaves = 1 *kavali;* 20 *kavalis* = 1 *tundu;* 30 *kavalis* = 1 *mutti;* 45 *kavalis* = 1 *mattai;* 6 *mattais* = 1 *sumai* (load).

Liquid measures.

All oils except kerosine (which is bought by the bottle) are sold by a measure called *ádam* (= 64 seers) and its sub-multiples down to one-eighth. Smaller quantities are sold by seers and fractions of a seer. Milk is sold by seers of capacity and curd and butter-milk by *padis.* Shopkeepers sell ghee by weight, but all others sell it by seers of capacity and their sub-multiples.

Measures of space.

For distances the English table from an inch to a mile is ordinarily used. The span of 9 inches and the cubit of 1½ feet are commonly employed. Longer distances are expressed

[1] See Chapter IV, p. 103.

CHAP. VI. WEIGHTS AND MEASURES.

in time by the following scale :—*Mukkál náligai vali* (*i.e.*, ¾ of the time traversed in an Indian hour) = 1 mile ; and 7½ *náligai vali* or 10 miles = 1 *kádam*. 'The distance one can hear a shout' *(kúppidu dúram)* and the distance of so many fields *(vayal kadai dúram)* are also popularly used. Rope is sold by the *pávu* (about 6 feet) measured from finger tip to finger tip when the arms are outstretched.

Besides the acre and cent, people in rural parts use the following square measures :—

144 square feet = one *kuli*.
100 *kulis* = one *má*.
4 *más* = 1 *káni* (only in Tanjore taluk).
20 *más* = one *véli* ($6\frac{74}{121}$ acres).

Above the *véli*, the *karai* or *pangu* (share) is found, but its value varies immensely in different localities according to the unit adopted in sharing the village lands under the *mirási* system.

Measures of time.

The English measures of time are known almost everywhere. There is also a popular scale : 60 *vinádi* or *kainodi* (snaps of the finger) [1] = 1 *náligai* (Indian hour of 24 minutes) ; 3¾ *náligais* = 1 *muhúrtam ;* 2 *muhúrtams* or 7½ *náligais* = 1 *jámam* of 3 hours ; 4 *jámams* = a day or night of 12 hours.

There are a very large number of popular expressions for describing the time of day or periods of time. The following are a few : 'The time for pouring dung water in front of the house' (5–30 A.M.), 'breakfast time,' 'second meal time,' 'the time when the sun is on the crown of the head,' 'the time the bullocks are unyoked,' 'the time when the cattle come home,' 'the time when the sun looks yellow' (5–30 P.M.), 'sunset,' 'time when it is no longer possible to read,' 'lamp-light time,' 'the after supper nap time' *(sóttu mayakka néram)*, 'bed time, 'midnight,' 'the time when the *first* cock crows,' 'cock crow-time,' 'sunrise'—these divide the day and night and are in common use. 'The time of the Kómatis ruin' is a curious phrase meaning 2 A.M. ; it is derived from the story of a Kómati who mistook one star from another, started a journey at the wrong time and was plundered at that hour. A sinister expression found in Pattukkóttai taluk is 'the time to melt and administer poison,' which is said to be used for midday.

Methods of telling the time.

On many occasions it is important to know the right time even in rural parts, for example, when a child is born the parents wish to have the exact hour of his birth so as to cast

[1] The *Kainodi* is supposed to be made by bringing the hand round the head and then snapping the finger.

CHAP. VI.
WEIGHTS AND MEASURES.

his horoscope, and no man will willingly begin an undertaking in an unpropitious hour, and in each day there is such a time which must be avoided. Watches are of course often unavailable, and so it happens that in most villages there are one or more persons who can tell the time of day by the sun, and who are applied to in cases of doubt. Two methods are employed. According to the first, sixteen equal sections are marked on a piece of straw, and it is then placed on the ground bent at a right angle, with one part standing perpendicularly and the other lying horizontally, the parts so proportioned that the shadow of the perpendicular piece exactly coincides with the horizontal piece. The number of sixteenths on the perpendicular piece is then counted. If it is before midday that number of *náligais* is considered to have elapsed since 6 A.M., and, if after midday, that number still remains before 6 P.M. The number of *náligais* which have elapsed since 6 in the morning or remain before 6 in the evening, as the case may be, are also calculated by a man's taking the number of feet in his shadow, doubling it, adding eleven, and dividing the number so obtained into 210. It is said that experts will get the time right to the minute. The general accuracy of these methods will be evident from a trial of them. At night the time is taken by the stars.

CHAPTER VII.

MEANS OF COMMUNICATION.

ROADS—General characteristics—Scarcity of metal—Avenues—Bridges—Ferries. WATER CARRIAGE—Canals—The Sea—Rivers. ACCOMMODATION FOR TRAVELLERS—Bungalows—The Raja's chattrams—Their wealth and expenditure—Other chattrams. RAILWAYS—Their growth and position—The District Board Railway—Its origin—Recent extension—Terms of working—Branch lines—Proposed extension of railways. MISCELLANEOUS.

CHAP. VII. ROADS.

General characteristics.

As the map shows, there are plenty of roads in Tanjore. Few districts have a greater mileage. But of 1,737 miles only 206 were metalled in 1902–03; and all the others were repaired only with earth. Even the metalled roads are only mended with gravel and laterite. The result can be imagined. Few of the roads are good and the majority are exceedingly bad, covered thickly with dust and very uneven. It is generally stated that a cart's load has to be reduced by about one-third if an earth, instead of a metalled, road has to be traversed, and that its pace is also reduced by about one-third. The metalled sections are those where the traffic is particularly heavy, such as between Tiruvádi and Tanjore or Shiyáli and Tirumulavásal. Fuller details will be found in the accounts of the taluks in Chapter XV.

Scarcity of metal.

The chief cause of the bad condition of the roads is the great difficulty in getting metal. The available quarries are situated in only three centres; near Vallam, near Arantángi on the southern border and in the South Arcot district. The transport of metal from these is always costly, and in the case of the more distant parts of the district is prohibitively expensive. A few miles of road near Pattukkóttai are metalled with limestone out of the neighbouring river beds. At Tranquebar, in imitation of the practice of the French authorities at Káraikkál, a few miles have been mended with metal from Jaffna in Ceylon. This is at present a little more expensive than gravel, but the difference in cost may prove to be counterbalanced by the longer life of this metal. In his report on the geological survey of the district, Mr. Bruce Foote suggested that in the southern taluks it might be possible to 'screen out the laterite gravel, which occurs in large quantities in the

CHAP. VII. ROADS.

sands in very many localities among the Mannárgudi and Adirámpatnam roads.' It does not appear that this has yet been tried.

Avenues.

The roads are well supplied with avenues, no less than 1,407 miles of road being shaded in this way. The avenues are mostly in good condition.

Bridges.

The district is very well supplied with bridges as many as 174 considerable constructions crossing the many rivers which intersect the country. Of these two call for a particular description. That over the Grand Anicut at the outlet from the Cauvery into the Coleroon, which was built in 1839, consists of 30 arches of 32 feet span. It was adapted to the old native work on which it was built, and is accordingly narrow and winding. A finer work was the bridge over the Coleroon (near the Coleroon railway station) on the main road from Madras to Tranquebar, which was carried away by floods in November 1903. It consisted of 40 elliptical arches of 50 feet span, measured 2,424 feet from wing to wing and was built in 1855-56. A crack appeared in it during the south-west monsoon in July 1902, which led to an examination of the bridge and the preparation of an estimate for the thorough examination of the flooring. Nothing was however done permanently to better matters and in the August of the next year one of the piers sank slightly. The investigation which followed proved that the bridge was in a dangerous condition. The absence of an apron and a set of the current, caused by a shoal higher up, had led to considerable scouring below the bridge, in some places the floor had entirely disappeared, and two of the archways were badly cracked. Very large repairs were obviously necessary, but before they could be carried out thirteen of the arches collapsed on November 16th and fourteen more on the following day. Traffic had been prohibited and there was no loss of life. At present communication is kept open by a ferry. It has not yet been decided whether the bridge will be rebuilt or not. The only other bridge across the Coleroon is that which rests on the Lower Anicut [1] in the Kumbakónam taluk.

Ferries.

The 66 ferries in the district are managed by the local boards. They are generally required for eight months in the year and those across the Coleroon for more than ten months. The ferry boats are usually round basket boats covered with leather (called *parisus*), but long wooden boats are also used. The income derived by the local boards from the ferry leases in 1902-03 amounted to Rs. 7,600.

[1] The Lower Anicut is described in Chapter IV, p. 106.

CHAP. VII. WATER CARRIAGE.

Canals.

There were formerly two canals in the district. One of these was constructed in 1854–55 along the coast northwards from Tranquebar to Tándavankulam near Tirumulavásal, a distance of nineteen miles. It was primarily designed to improve the means of approach from the north to Tranquebar, which had not long come into the possession of the British. The proposal was sanctioned at a time when there was severe scarcity of food and labour, and relief-works were wanted. The outlay was Rs. 50,000, but the work does not appear to have ever been a success. Tranquebar has not grown as a port, and there are said to be hardly any traces of the canal now.

The Negapatam-Védáranniyam canal was constructed in 1863–67 at a cost of Rs. 55,000. Subsequent improvements brought the outlay to Rs. 1,08,000 by 1874. Its total length from Negapatam to the southern end is 35½ miles, made up of thirteen and a quarter miles of the already existing channels of the Adappár, Vellár, and Kaduvaiyár, ten and a quarter miles of drainage streams and twelve miles of new cuts connecting these together. The intention of Government was to bring the salt pans of Védáranniyam into touch with the newly opened railway terminus at Negapatam by an easy means of transport. The canal is still used very largely for this purpose and also for ordinary goods and passenger traffic. Fees (at the rate of one rupee per ton displacement per year) are levied on each boat allowed to use the canal, and the boat-owners recoup themselves from the passengers and merchandise they carry. The journey to Negapatam from Védáranniyam takes about fourteen hours. The total income earned by the canal in 1902–03 was Rs. 1,000, of which the greater part was derived from fees. The work is maintained jointly by the Public Works Department and the District Board.

The sea.

In a district which has such an extensive sea-board it might perhaps be expected that the sea would be used as a means of communication. There is indeed a great deal of sea-borne trade[1] not only with other parts but to some extent between the ports of the district; but the sea is little used by passengers.

Rivers

Before the advent of the railways, the rivers were used for the transport of goods from Trichinopoly and other inland places. This practice has now disappeared, but there is still a little navigation at the mouth of a few of the larger rivers such as the Koraiyár, the Adappár and the Tirumulavásal Uppanár. It is said that the rivers are too full of shoals to

[1] See Chapter VI, p. 130.

CHAP. VII. WATER CARRIAGE.

render navigation easy and that the artificial alterations of the volume of water necessitated by the needs of irrigation make this difficulty greater still. Moreover the difficulty of getting the boats inland from the coast against the rapid currents is considerable, and the regulators which have been built in many places stop the waterway. In Gódávari district the supply of water in the canals is much more constant and boat transport is largely used. There, the needs of navigation were kept in view when the canals were originally constructed, and the current, which is naturally less swift, is regulated by locks.

ACCOMMODATION FOR TRAVELLERS. Bungalows.

The district contains no less than 41 travellers' bungalows maintained by the municipalities, the district and taluk boards, or the Public Works Department. A list of them will be found in the separate Appendix. The majority belong to the last named department and are primarily intended for the use of its officers. Two (one of those at Nannilam and that at Kasangulam chattram in the Pattukkóttai taluk) are designed for the accommodation of native travellers only, while the rest are suitable also for occupation by Europeans. The accommodation varies greatly in different places, the buildings ranging from fully furnished and spacious terraced houses to empty sheds. Besides the bungalows mentioned in the Appendix, a fine house at Tranquebar is also, through the courtesy of the native gentleman owning it, generally available for occupation by travellers.[1]

The Rája's Chatatrms.

Besides the bungalows, there are numerous chattrams (charitable institutions for the accommodation of travellers) in the district, and many of them are managed by a separate department under the control of the District Board. Of these the largest and richest are those founded by various members of the ruling house of Tanjore, known generally as the Rája's chattrams. On the death of the last Rája they were, in the first instance, taken over by the Board of Revenue and managed under Regulation VII of 1817. In 1872 the newly created Local Board undertook the superintendence of them, leaving the direct control in the hands of the Collector. In 1884 it was found that the work of collecting and expending the chattram revenue demanded a separate establishment, and this has now developed into a regular department. The chattrams are divided into two ranges, each managed by a tahsildar recruited from among the Revenue deputy-tahsildars of the district. Under each of these officers are revenue inspectors, karnams and monigars for purposes of collection, and chattram managers, storekeepers and accountants who

[1] See Chapter XV, p. 236.

see to the expenditure. The work of the chattram tahsildar is supervised by the local Divisional Officer, and the general control is vested in the District Board. There are sixteen Rája's chattrams in the district; but chattrams at Rámésvaram, Manamélkudi and Mínpisal beyond the southern border are also maintained from the chattram funds of Tanjore. The two most important are those at Rájámadam and Orattanádu, each of which has an income of over half a lakh.

Their wealth and expenditure.

The Rája's chattrams were founded and endowed in the first instance with the intention of helping pilgrims on their way to Rámésvaram. It was also understood that all travellers should be assisted. For this purpose free meals, or, if desired, uncooked food, are distributed twice daily to all *bonâ fide* travellers, and separate accommodation is provided for different castes and classes. The wealth of the chattrams is however now so great that it is found possible to maintain and help many other charities from their income. A Sanskrit high school is maintained at Tiruvádi; lower secondary schools are kept up at Rájámadam and Orattanádu where sons of poor parents are taken in, fed, and clothed at chattram expense; there is also a girls' school at Nídámangalam; six bungalows for Europeans have been built along the pilgrim road; hospitals have been provided at all the principal halting places; and a large contribution is paid to the Rája Mirásidár hospital at Tanjore. The income of the chattram department in 1902–03 was Rs. 2,75,000. Of this more than a lakh was spent on feeding charges and the connected incidental expenses (shown as contingencies in the budget), nearly Rs. 6,000 were devoted to education, Rs. 12,000 were expended on hospitals, etc. (this grant is to be much increased in future), Rs. 21,000 on public works and over Rs. 34,000 on establishment. The wealth of the department is increasing, and has risen from Rs. 1,73,000 in 1880 to Rs. 2,17,000 in 1900. The bulk of the chattram income is derived from land; but a large amount of money is invested in Government securities, and there is always a considerable surplus balance. Several markets which have been organised in chattram villages also bring in an appreciable income.

The department owns altogether over 35,000 acres of land; holding in some cases both tenant's and landlord's right, in others only one of these. The tenures vary greatly in different villages and the department's relations with the actual cultivators are frequently of a very complicated nature and necessitate recourse to civil and revenue suits. The department is in fact in the position of a wealthy zamindar,

CHAP. VII.
ACCOMMODATION FOR TRAVELLERS.

owning many scattered villages and obliged to keep up a numerous establishment.

Other chattrams.

Besides the Rája's chattrams, some 25 others are also managed and maintained by the district and taluk boards. Several have been built by private individuals in the ordinary way and handed over more or less endowed to the local board. A great many however were built some time in the thirties of the last century by the then Collector, Mr. Kindersley, from the surplus of the pagoda fund.[1] To some of these a little land is attached, but their chief source of income is a Government contribution, which seems to have been allowed from the first, but was definitely fixed and settled in 1852. They are merely kept up as halting places for travellers and food is not distributed at them. Besides these public chattrams however there are a very large number of private institutions of all sizes. These are maintained by private endowments or by the systematic liberality of rich landholders, Náttukkóttai Chettis and others. A list of 694 public and private chattrams was prepared in 1873; of these 212 supplied meals to travellers. In most of them the number of persons to be fed is limited and apparently in many only Bráhmans are fed. The list was probably not exhaustive and it has not been revised since.

RAILWAYS.

Their growth and position.

The district is particularly well supplied with railways. The old line from Erode to Negapatam linked the latter town with Trichinopoly, and the main line from Tuticorin to Madras passes from Trichinopoly *viâ* Tanjore to the Coleroon; the District Board Railway runs south from Máyavaram across the Negapatam line as far as Arantángi on the Ramnad border; two small extensions connect Nagore with Negapatam, and the District Board Railway at Péralam with the coast at Káraikkál; there is also a short line from Tanjore to the Pillaiyárpatti quarry. Of these lines, the Negapatam-Trichinopoly branch, which is 79 miles in length, was opened in three sections in 1861 and 1862. It was constructed by the former Great South of India Railway Company on the 5′ 6″ gauge, was converted to metre gauge in 1875, and passed into the hands of the present South Indian Railway Company in 1891. Traffic was opened between Tanjore and the Coleroon (a distance of 62 miles) in 1877 and 1878. This and all the subsequent railways were constructed on the metre gauge.

[1] The pagoda fund was made up of certain fees which, like the fees for village servants, were deducted from the gross produce before its division between the ryot and Government. They were collected by Government and averaged about Rs. 50,000 a year. They were abolished in 1857. Compare the account of village servants' fees in Chapter XI, p. 193.

CHAP. VII. RAILWAYS.

The District Board Railway.

The Tanjore District Board Railway was opened for traffic from Máyavaram to Muttupet in 1894. It was constructed with funds provided in nearly equal proportions by the District Board and by the Madras Government from Provincial funds. The Board provided its share by setting aside one quarter of the ordinary land-cess every year for the purpose. This cess is leviable at the rate of one anna in the rupee of the land assessment, but the ordinary needs of Tanjore only necessitated its levy at the rate of nine pies. The other three pies were however collected and ear-marked for railway extension. That local bodies should take part in railway enterprise was then a new idea, and the credit of this new departure, which has led the way for similar enterprise in other districts, is entirely due to the Tanjore District Board.

Its origin.

It appears that the first to conceive the idea was Mr. H. S. Thomas[1] when President of the District Board in 1878. He pointed out that the railways would not be, as the roads emphatically were, a constant drain on the public purse; that the maintenance of them would be paid for much more accurately than in the case of roads by the people who actually used them; and that the scheme was eminently feasible.[2]

Though the idea was mooted in 1878 and was pronounced in that year as 'worthy of early care and attention and likely to lead to great results,' its execution was not begun till 1891. The interval was partly occupied in solving the practical and legal difficulties of financing the undertaking. The matter is fully gone into by Mr. Spring in his *Manual on Railed Roads*,[3] but a brief account of it may be of interest. The three-pie cess was levied from the first and was allowed to accumulate till 1882. Then a proposal was made by the President of the District Board, Mr. H. E. (now Sir Henry) Stokes, and was accepted by the Madras Government, that, instead of constructing the railway itself, the District Board should induce a private company to take the matter up by guaranteeing (out of their special cess) a specified amount of interest on the company's capital. Two legal difficulties however occurred at this point. Firstly, the District Board had to be empowered to use its funds in this particular direction. This was easily done. Next it was pointed out by the London solicitors of the South Indian Railway Company that a loan could be more easily raised if the guarantee was given, not by an

[1] This officer was also specially connected with the erection of the Tanjore hospital and his portrait is to be seen there.

[2] See his 'statesmanlike memorandum' printed in G.O. No. 606, Finl., dated 1st April 1878.

[3] Madras, 1900, p. 24.

CHAP. VII. RAILWAYS.

unknown body like the District Board, but by the Secretary of State for India or the Government itself. This involved great difficulty and was not settled till 1888, when the responsibility was undertaken by the Madras Government. Funds had now to be raised for the construction of the railway, and, the difficulties of getting easy terms in the open market being great, the Madras Government proposed to advance the necessary money itself. Here again difficulties of a technical nature intervened and it was not till 1890 that the final scheme was sanctioned,[2] by which the cost of construction was to be met jointly by the District Board (whose accumulated cess now amounted to nine lakhs) and the Madras Government. The lines originally proposed by Mr. H. S. Thomas were from Tanjore to Tiruvádi and from Máyavaram to Tranquebar. The superior advantages of the line from Máyavaram to Muttupet were pointed out by Sir Henry Stokes in 1882.

Recent extension.

In 1901 the District Board was permitted to acquire the whole ownership of the line and to construct an extension to Arantángi. The purchase price of the Government's share, Rs. 12,35,000 with interest, is payable in 30 annual instalments beginning from the date on which the extension to Arantángi was opened to traffic. The first length of seventeen miles to Pattukkóttai was opened in October 1902 and the rest of the extension on the last day of 1903. It was originally proposed that the line should be carried as far as Ávadaiyárkóvil; but it was decided to be content for the present with the extension to Arantángi.

Terms of working.

The line is worked by the South Indian Railway Company on the following terms: The working expenses for the branch are presumed to be the same percentage of its gross receipts as the working expenses of the whole South Indian Railway are of the gross receipts of that system; and, in addition to the working expenses thus calculated, a payment of five per cent. of the gross receipts of the line has to be made to the Company for the use of its rolling stock. The cost of ordinary maintenance is included in 'working expenses,' but extraordinary repairs have to be specially paid for by the District Board. The capital outlay on the whole of the railway from Máyavaram to Arantángi amounted at the end of 1903 to Rs. 44,46,348, and the net earnings for that year to Rs. 209,167, giving an interest of 4·7 per cent. on the capital outlay.

Branch lines.

The line from Káraikkál to Péralam was opened in 1898, and was built by the South Indian Railway Company from

[1] The first proposal that the guarantee should be given by the Imperial Government was vetoed by the Secretary of State in 1887.

[2] See G.O. No. 823 R., dated 10th June 1890.

CHAP. VII. RAILWAYS. Branch lines.

funds provided by the French Government, to whom the whole line belongs. It is worked by the South Indian Railway Company in return for a payment of the same percentage of working expenses to gross receipts as obtains in each half-year on the whole system, with the addition of five per cent. for the use of rolling stock. The Pillaiyárpatti quarry branch was opened in 1898 with the object of facilitating the transport of gravel from that place. It is owned by the South Indian Railway, though the District Board is by far its largest customer.

Proposed extension of railways.

More than one scheme of further railway extension has been suggested. The idea of a line from Arantángi to Avadaiyárkóvil has not been abandoned; and it has been also proposed to connect Nídámangalam (on the South Indian Railway) with Mannárgudi, Tirutturaippúndi (on the District Board Railway), Védáranniyam and Tópputturai port. The sanction of Government for the survey of this latter line was applied for, but the proposal was withdrawn[1] in favour of a line from Kumbakónam to Mannárgudi *viâ* Nídámangalam. It has however subsequently been decided to survey this and also a line between Tirutturaippúndi and Védáranniyam. A line has also been suggested between Shiyáli and Tranquebar, but nothing has come of the idea so far.

MISCELLANEOUS.

A few smaller items in the means of communication throughout the district may be noticed. The postal arrangements are particularly good. Tanjore has 247 post offices and 28 telegraph offices, each of which numbers are surpassed in only one other district. Country carts are plentiful and are generally hired at one and a half or two annas a mile. Jatkas are generally only to be had for short journeys in towns; but they are also available for some through journeys where the roads are good, such as from Tanjore to Pudukkóttai, and from Negapatam to Káraikkál and Tranquebar.

[1] See G.O. No. 74, Railway, dated 11th January 1905.

CHAPTER VIII.

RAINFALL AND SEASONS.

RAINFALL. FAMINE--Tanjore practically immune—Early scarcities—Famine of 1781—Scarcity in 1876-77. FLOODS AND CYCLONES—Cyclone of 1681—Flood of 1853—Hurricane and flood of 1859—Cyclone of 1871--Flood of 1874—Flood of 1880—Flood of 1882—Great flood of 1884—Floods of 1887, 1891 and 1893—Floods of 1896 and 1898—Hurricane of 1899—Conclusion.

CHAP. VIII. RAINFALL.

THE following figures show the average rainfall received in the different seasons of the year in the various taluks and the district as a whole. The seasons there shown roughly correspond with what may be called the dry weather, the hot weather, the south-west monsoon and the north-east monsoon. The figures given are the averages of those recorded in the various registering stations in each taluk between 1902-03 and the earliest year in which the rainfall was systematically registered. A rather more detailed statement in which the rainfall is given for each month and for each station will be found in the separate Appendix. The figures in most cases go back to 1870 or 1871:—

Taluks.	January to March.	April and May.	June to September.	October to December.	Whole year.
1	2	3	4	5	6
Kumbakónam	1·75	3·54	15·23	23·00	43·52
Mannárgudi	2·06	3·86	15·10	25·71	46·73
Máyavaram	2·05	2·51	11·93	35·43	51·92
Nannilam	2·11	3·44	12·66	27·40	45·61
Negapatam	2·74	3·15	11·10	36·32	53·31
Pattukkóttai *	2·47	4·02	11·64	22·04	40·17
Shiyáli	1·89	2·52	13·63	35·79	53·83
Tanjore	1·50	3·58	14·32	18·21	37·61
Tirutturaippúndi	2·24	3·72	11·10	31·34	48·40
District average* ...	2·09	3·39	12·74	28·24	46·46

* Excludes Arantángi.

The average fall is fairly high for an east coast district; and the supply received in some of the towns near the sea is noticeably large. The greatest annual fall recorded in the district was that of 89 inches in Shiyáli in 1885. It will be seen that most of the rain is received during the north-east monsoon. This strikes directly on the coast taluks north of Point Calimere, and there, on the whole, the average is

consequently much higher than in the interior, or on the more sheltered coast of Pattukkóttai. Indeed the strip of coast running from Point Calimere northwards past Madras to Nellore receives more rain at this season than any other part of the Presidency. But the south-west monsoon is occasionally very heavy. The rainfall is on the whole regular. Taking the figures for the whole district, including Arantángi, for the years from 1870 to 1899, the supply has seven times fallen below 40 inches and nine times risen above 50. The highest figure for the district as a whole was 59·39 in 1898 and the lowest 28·87 in 1875. The lowest recorded figure for any single station was 22·68 inches in Kumbakónam in 1875.

FAMINE. Tanjore practically immune.

It is not however to the regularity of the local rainfall that Tanjore owes its singular immunity from famine and disastrous seasons. The greater part of the district, including its most populous portions, is covered by the delta of the Cauvery, a river which draws its water from vast and distant tracts, so that, whatever local failure of rain there may be, the farmer in the Tanjore delta is practically sure of a good crop. The more upland tracts in the Tanjore and Pattukkóttai taluks are liable to bad seasons, but even there (unless from extraneous causes) there is no danger of real famine, owing to the near neighbourhood of the richer lowlands, where labour is generally scarce and work is, as a rule, to be had for the asking. Hence the district is always considered to be adequately protected from famine. The influx of destitute persons from other areas is the only probable cause of scarcity.

Early scarcities.

Previous to the occupation of the country by the English there were several seasons of scarcity, but no adequate description of them survives. As long back as the time of the Chólas a famine occurred at Alangudi[1] (nine miles south of Kumbakónam) in 1054 A.D. and at Kóviladi 'times became bad, the village was ruined, and the ryots fled'[2]; but in neither of these cases is the cause of the trouble clear. Apparently there was no loss of life. A famine of the seventh century due to 'absence of rain and floods in the Cauvery' is mentioned in the *Periya Puránam*.[3]

Famine of 1781.

Another famine occurred at the time of the celebrated invasion of Tanjore by Haidar Ali in 1781. His ravages had the most disastrous results. In the preceding year the outturn of the rice crop in the Rája's territory was nearly twelve

[1] Government Epigraphist's report for 1899, para. 53.

[2] Government Epigraphist's report for 1900, para. 10.

[3] See Návalar's edition, p. 115. It was on this occasion that the saints Sambandhar and Appar were helped by Siva to relieve the distress. See Chapter XV, p. 240.

CHAP. VIII.
FAMINE.

million Tanjore kalams, but, in spite of efforts to repair the ravages inflicted by the Mysore troops, the outturn never again reached that amount within the century. Both in 1781–82 and in 1782–83 the crop reaped was less than two million kalams. Probably the cultivators fled in terror before the invaders' dreaded approach. The missionary Schwartz was in Tanjore at the time and he draws a miserable picture of the distress then prevailing. 'As the famine was so great and of so long continuance, those have been affected by it who seemed beyond its reach. A vigorous and strong man is scarcely to be met with; in outward appearance men are like wandering skeletons . . . . When it is considered that Haidar Ali has carried off so many thousands of people and that many thousands have died of want, it is not at all surprising to find desolated villages . . . . Such distress I never before witnessed and God grant I never may again.'[1] These words were written in September 1783. Haidar entered the country in May 1781. It can therefore be imagined how terrible had been the drain on the resources of the country which had such lasting effects.

Scarcity in 1876–77.

In the great famine of 1876–78 Tanjore was not exempt from suffering. The total harvest was 25 per cent. below the normal, but the chief causes of local trouble were the number of destitute and starving persons who fled from other districts and came begging round Tanjore, and the large export of the local grain to less fortunate areas. In the more arid Pattukkóttai taluk a great deal of hardship, it is true, was felt from the actual failure of the crops, and the ryots say that not a few people there were unable to reach the relief-camps and perished from want. There is however no official record of any death from starvation. The statistics of deaths from cholera were high in 1877, but not more so than they have been several times in non-famine years. The large export of grain caused anxiety as early as November 1876 but it was not till August of the following year that the great influx of beggars from other districts rendered it obvious that gratuitous help must be given. Relief was not given by Government till September, and it only continued for three months. The total amount spent on it amounted to Rs. 1,36,000. Relief-camps were opened in every taluk, and works were started in several places. The daily average number of people relieved in September was over 31,000, but this figure fell very rapidly in October and November. Before Government relief was begun, the rich chattrams of the district had spent Rs. 25,000 on feeding the famine-stricken immigrants, and the ordinary

[1] Pearson's *Life of Schwartz* (London, 1835, i, 392–93).

expenditure of these institutions had risen above the normal. Moreover about Rs. 1,26,000 were distributed by the Tanjore committee from the Mansion House fund. Thus nearly three lakhs were spent from all sources on gratuitous relief in this famine. Still it cannot truly be said that the district as a whole suffered from a local failure of crops, and a year or two later the Tanjore ryots subscribed large sums for the erection of a hospital as a thanksgiving for their preservation from famine.[1]

It will thus be seen that the district is not likely to suffer seriously from local drought. Failure of crops elsewhere is on the other hand a positive source of profit to the Tanjore ryot, as he enjoys the advantage of a practically undiminished harvest and unusually high prices.

FLOODS AND CYCLONES.

The most serious drawback from which the country now suffers is the risk of damage from floods and cyclones. It has always been liable to inundations. In the earliest times of which we have any precise account the Chóla country was called the 'land of floods' *(Punal nádu)*, and at the beginning of the Christian era the great king Karikál Chóla busied himself in banking up the rivers to prevent these disasters.

Cyclone of 1681.

The old records give an interesting account of a destructive cyclone which attacked the coast in 1681.[2]

'Newes came to town that on ye 10th Novbr 1681 : being Thorsday began a storm in Porto Novo wch continued 3 : dayes until Sunday wch broke many small Vessells in the river & the people fled up into the Countrey, many houses falling wth ye force of ye raine & of ye Sea. In Trangambar hapned the same storme wth greater force & one ship upon ye Sea wth 27 : white & black men was swallowed up without appearance of any sign therof & Vessells & shallops wch was in the river were all broken & the water entered into ye Fort and stopt ye Channells of ye rivers within, that with ye much raine those 3 : dayes the Danes were brought into great fear & half of 3 : Bulwarks of ye Fort fell, & all the Bulworks of ye out town came to ye ground. In Negapatam happened the storm on ye same 3 : dayes wth much greater force demolishing 6 : Bulworks of ye Fort & the greatest part of ye houses, wherby was susteined most great losse & ye Dutch Souldiers those 3 : dayes & 3 : nights as the storm lasted went about those fallen houses stealing all they could find & 'tis likewise said they stole much goods out of ye Compas Godowns for wch they are now doeing Justice, & those wch robbed ye houses received many wounds by the owners therof who defended their doors from those who would enter by force & it is writ for certain that in Negapatam

[1] See Chapter IX, p. 158.

[2] *Selections from the Consultations of the Agent to Governor and Council of Fort St. George*, 1681, edited by Mr. A. T. Pringle, p. 52.

CHAP. VIII. FLOODS AND CYCLONES.

more than 2,000: psons put themselves into a Pagoda and the Pagoda fell and killed all of them & on y[e] seaside y[e] Fishermen of 5: townes retired into one w[ch] was the highest & the wind & sea carried it away and they all dyed & they writ y[t] in the Jurisdiction of Negapatam dyed 14000: Soules, & it is to be noted that in Porto Novo y[e] Storm came from y[e] N: E: and by N: and in Trangambar from y[e] N: E: & by E: & in Negapatam from the South the distance being but 12: leagues & all at one time the same 3: dayes & 3: nights.'

The history of the last century bears ample testimony to the danger from floods and cyclones, and the efforts of the Public Works Department have been constantly directed to neutralising it. The steps taken by them will be found described in Chapter IV. A brief account may here be given of the chief disasters that have occurred.

Flood of 1853.

The first flood of which there is any record occurred in March 1853, and was accompanied by a violent hurricane. An immense volume of water came down the Cauvery, and the river, swollen further by heavy local rain, overtopped the banks of the various channels leading from it and covered the greater part of the delta. 'In many places,' to use the words of the Collector, 'water stood for some days four and five feet deep over the high roads.' Fortunately there was little or no loss of life; but the destruction of property was great. The roads and the embankments of rivers and channels suffered very severely. The paddy had just been reaped and large quantities which were lying on the threshing floors were either washed away or spoiled. Over 75,000 cattle and nearly 100,000 sheep and goats were drowned, and the wind caused immense destruction of houses and fruit trees. More than 41,000 houses were destroyed and in Government villages alone over three million fruit trees were ruined. On the whole the damage was heaviest in the Mannárgudi and Tirutturaippúndi taluks; in the west and north of the district it was comparatively light, and in Pattukkóttai the storm was hardly felt at all. The season prior to the disaster had been unfavourable and the ryots' losses in the two years were computed at over seventeen lakhs of rupees. Remissions of revenue amounting to over two and a half lakhs were granted. At this time the construction of the Tranquebar-Tirumulavásal canal was in contemplation, and the Collector urged its early commencement to provide work for the people who were suffering from high prices. This is the only case of anything resembling a famine work in the history of the district, except those instituted in the great famine of 1876–78.

Another hurricane and flood took place in April 1859. Fortunately at this time there was very little grain on the threshing floors, and the damage was consequently confined mainly to the breaching of the river banks and the destruction of houses and trees. At sea the hurricane caused lamentable loss of life and property. More than 30 vessels were wrecked between Tranquebar and Point Calimere. The most serious disaster was the foundering of the British barque *Monarch* with 200 coolies on board. It collided with another vessel and both came ashore, nearly all the coolies being drowned. Hurricane and flood of 1859.

The next cyclone took place in 1871 on November 6th and 7th. It was more violent on the coast than in the interior and its centre was Tranquebar, where the loss of houses and trees was large. At Negapatam the roof of the railway station was blown off. The rainfall on this occasion however was not particularly heavy (it ranged from 4 inches at Shiyáli to 10·6 inches at Kumbakónam) and there seem to have been no losses from floods. Cyclone of 1871.

Another high flood occurred in July 1874. On the 16th of that month the water at the Upper Anicut rose to a height that had not been reached for 15 years. Fortunately however the banks of all the rivers in the district had recently received a great deal of attention; the damage done was therefore, comparatively speaking, insignificant. Flood of 1874.

The consequences of the flood of November 1880 were more serious and resulted in the remission of two and a quarter lakhs of land revenue. Over 29 inches of rain fell in the month of November in the east of the district. The taluk which suffered most was Tirutturaippúndi. The flood is said to have been the highest then known. Breaches occurred throughout the delta and the damage done was very great. Roads were destroyed far and wide and several towns were inundated. In Púkulam, a suburb of Tanjore, a whole street of thatched houses was levelled with the ground, 700 houses were destroyed in Tanjore itself, and in the Negapatam taluk the whole village of Muttam was swept away, though the inhabitants managed to save themselves in boats. The Collector described the disaster as a 'complete and utter collapse of the whole Delta Irrigation scheme' and one of its results was that the urgent need for further protection from floods was clearly perceived. Flood of 1880.

Another but less serious inundation occurred in July 1882. Heavy rains in Mysore and the Nilgiris brought a great flood down the Cauvery, and on the 10th the river began to rise rapidly. The greatest danger was experienced in the town of Kumbakónam. By the afternoon of the 11th the Arasalár had Flood of 1882.

CHAP. VIII. FLOODS AND CYCLONES.

burst its banks and had spread over a large part of the town, and the most strenuous efforts were needed to prevent the Cauvery from doing the same. The latter river was flowing at a height six inches above that reached in the great flood of 1880. It was estimated that 300 houses were destroyed in these floods. No lives, however, were lost. Numerous wide breaches occurred in the larger channels throughout the delta, and one of the roads in Tanjore taluk was flooded to the length of a mile and was impassable for ten days. The loss to the ryots was not so great as might have been expected, since the flood occurred in the early part of the cultivation season, and there was time to grow another crop.

Great flood of 1884.

The season of 1884, like that of 1853, was doubly disastrous. The south-west monsoon failed and the north-east rains were unusually heavy. The average rainfall in the east of the district in the months of October, November and December amounted to 66·41 inches, and in Tiruválúr and Nannilam over 21 inches fell in one day (November 3rd). The rain was incessant as well as heavy, so that all the principal and minor rivers in the east burst their banks in all directions. A large number of villages were completely under water for days and even weeks together, and the crops over extensive areas in all the taluks, except Tanjore and Pattukkóttai, were destroyed. It was found necessary to remit revenue to the extent of more than six lakhs of rupees. Of this over a lakh was granted for crops withered from want of water caused by the breaches in the channels. Besides the damage to crops, a great number of houses and trees were destroyed. The taluk which suffered most was Tirutturaippúndi where, to use the Collector's words, the damage done to private property was quite incalculable. The floods were followed by cholera, which literally decimated the inhabitants of many of the already impoverished villages.[1]

Floods of 1887, 1897 and 1893.

An unusually high flood occurred in the Cauvery delta on the 11th October 1887. New regulators on the Cauvery and Vennár had however been lately constructed, and they saved Government and the ryots from the serious losses which must otherwise have occurred. The actual damage caused was trifling.

The taluks of Shiyáli and Máyavaram were flooded by a deluge of rain at the end of 1891 (without however suffering much harm) and two years later another flood covered much of the south of the delta. The immediate cause of the latter disaster was a tremendous downpour towards the end of November. In the south of the Pattukkóttai taluk, 25 inches

[1] Collector's report printed in G.O. No. 451, Revenue, dated 22nd April 1885.

fell in 48 hours, and the bunds of the rain-fed tanks which cover the face of the country were swept away wholesale. The Vennár breached in several places, and wide tracts of country from Tanjore town to the sea were under water for three days. The low parts of Tanjore town were submerged and many people were saved by boats. Near Nídámangalam, half a mile of the railway line was washed away. It was at first apprehended that the loss of crop would be disastrous; but when the water subsided, it was found that the paddy was, generally speaking, little the worse for the immersion. The loss was restricted to fields recently transplanted, or where the grain was in ear, and such areas were fortunately not extensive. The amount of remission granted for land submerged or inundated was under Rs. 6,000, and was confined almost exclusively to the taluks of Shiyáli and Tirutturaippúndi, which lie at the tail end of the channels of the delta and always suffer from defective drainage.

Floods of 1896 and 1898.

The northern taluks of Kumbakónam, Shiyáli and Máyavaram were the scene of floods in July and August 1896. The Coleroon was responsible for most of the damage, having breached its banks in a number of places. Fortunately cultivation had only just been begun, and comparatively little damage was done. In 1898–99 remissions amounting to Rs. 19,000 were granted in Tirutturaippúndi taluk owing to the submersion of 4,000 acres of land.

Hurricane of 1899.

In the next year, on November 12th, a great deal of damage was done by a cyclone. This lasted from 7 or 8 A.M. till about 4 P.M. It was at its worst at midday, when most of the damage was done. In Nannilam taluk it was estimated that Rs. 70,000 worth of property had been destroyed, and the amount of damage done in Negapatam town was calculated at Rs. 1,83,000.

Conclusion.

The last flood of any note was in July and August of 1900. It chiefly affected the Shiyáli taluk (in which Rs. 11,000 worth of property was destroyed) and the most serious damage was done by the Coleroon. That river also carried away the great road-bridge on the Madras-Tranquebar main road in November 1903; but, as noted in Chapter VII, this disaster was chiefly due to the bad condition of the bridge.

The above list by no means exhausts the catalogue of calamities of this kind from which the district has suffered. A glance at the statistics of the remissions of revenue which have been granted from time to time, and at the annual jamabandi reports, will show that in almost every year there have been breaches in the river banks, and losses of crops of a more or less serious nature.

CHAPTER IX.

PUBLIC HEALTH.

GENERAL HEALTH—Cholera—Its causes — Small-pox—Vaccination—Fever—Other diseases—Vital statistics—Sanitation. MEDICAL INSTITUTIONS—The Rája Mirásidár hospital, Tanjore—The Prince of Wales' Medical school, Tanjore—The Municipal hospital, Kumbakónam.

CHAP. IX. GENERAL HEALTH.

THE climate of Tanjore is generally healthy, though hot and relaxing. In the delta the temperature is lower than elsewhere, owing to the numerous topes and the evaporation from the wide extent of irrigated land. It is surprising that this extensive irrigation does not render the country unhealthy. One explanation of the circumstance lies in the fact that the natural drainage of the delta is good. Vallam and Tranquebar, of which the former stands on the highest part of the western uplands and the latter lies on the coast, are perhaps the most salubrious parts of the district, and the southern swamp in Tirutturaippúndi taluk is by far its most unhealthy portion. Kumbakónam is water-logged and has a bad reputation. Point Calimere is perhaps the coolest place on the Coromandel coast, and was at one time considered to be a sanitarium. It is still believed to be an unusually healthy spot, though some say that it is feverish from April to June.

Cholera.

Though generally healthy, Tanjore has suffered much from cholera and small-pox. In 1884 over 21,000 persons died of the former disease, and its victims in 1897 and 1898 numbered 15,000 and 13,000 respectively. Tanjore has indeed several times been more severely affected by cholera than any other district in the Presidency. In no less than four out of the five years from 1898 to 1902, if the municipalities are excluded from the calculation, more persons died of the disease in this district than in any other.

Its causes.

The great epidemic of 1884 attracted the special attention of Government, and the opinions of the Surgeon-General and the Sanitary Commissioner as to the cause of the disease were invited. These officers considered[1] that cholera was to some extent endemic, being particularly favoured by the conditions of soil and water, which were very similar to those in Lower

[1] Sanitary Commissioner's report for 1884, p. 15.

Bengal, where the disease was known to be endemic. The neglect of the protection of drinking-water supplies, and the poverty and bad housing of the labouring classes were also thought to foster the disease. It was pointed out that 'experience shows that, in every new epidemic of cholera, the disease will linger longer in Tanjore than anywhere else.' A former Sanitary Commissioner[1] has expressed the opinion that the bad drinking-water was chiefly responsible for the disease. Others have ascribed it to the many festivals which attract Hindu, Muhammadan and Christian pilgrims to this and the Trichinopoly districts. It is true that very serious mortality occurred in 1897, when the crowded Mahámakham festival (which takes place every twelve years) was celebrated at Kumbakónam. Indeed the ratio of deaths from cholera per thousand of the population in that year was three points higher in that municipality than in the district as a whole. The disease usually appears with the greatest severity in January and February; but it often begins as early as December, and sometimes causes much loss of life in June and July. Its prevalence at the beginning of the year is ascribed in the original edition of this *Gazetteer* to the consumption of new grain, lentils and roots which are generally gathered at that season.[2] But it is almost certainly due, in part at least, to the fact that the very large Srírangam festival near Trichinopoly and another great feast at Chidambaram take place at the end of December. Cholera is often introduced at these festivals, and thence distributed by the pilgrims who proceed from them to Tanjore to visit the temples there.

Small-pox.

The ravages of small-pox have generally been insignificant as compared with those of cholera; but statistics show that Tanjore is an unusually unfortunate district in this respect also. In three of the last five years Tanjore has stood second, third and fourth of all the districts in the number of deaths from small-pox. The worst visitation of recent years occurred in 1900, when nearly 3,800 persons died of this disease. Another bad year was 1884, when the mortality from this cause was 3,400, and there were over 3,000 victims in several years in the decade between 1869 and 1877; but of all recorded small-pox epidemics that of 1878 was far the most deadly, carrying off nearly 9,000 persons.

Vaccination.

No doubt this liability to small-pox can be in some measure attributed to the backwardness of vaccination. Only nineteen

[1] Sanitary Commissioner's report for 1884, p. 16.

[2] At the Pongal season the indigestible *kuruvai* rice harvested a month or two before, as well as fresh vegetables (especially pumpkin) are largely consumed. These are believed by natives to render the system liable to cholera.

CHAP. IX. GENERAL HEALTH.

per cent. of the population are protected from small-pox, a proportion which, though just above the mean for the Madras Presidency, might well be exceeded in so civilised a district as Tanjore. Vaccination (as in most districts) is only compulsory in a few unions and the municipalities; and even in the latter the proportion of protected to unprotected persons, though higher than in the rural tracts, is still very low, and only in the case of Negapatam exceeds 24 per cent. Negapatam shows the comparatively high proportion of 43 per cent., and in this respect stands seventh among the 61 municipalities of the Presidency; while, of the other municipal towns, Máyavaram stands forty-eighth, Tanjore fifty-fourth, and Mannárgudi and Kumbakónam fifty-eighth and fifty-ninth.

Fever.

Statistics of vaccination and of the deaths in recent years from cholera, small-pox and fevers will be found in the separate Appendix to this volume. It is doubtful whether much reliance can be placed on the figures given for 'fevers,' as the diagnosis on which they are based is in most cases made by the village officers or other ignorant persons. Taking the figures as they stand, however, Tanjore is less liable to fever than most other districts; and the deaths attributed to that cause, while exceeding those due to small-pox, fall far below the number of the victims of cholera. The deaths ascribed to this cause are usually least numerous in the hot weather.

Other diseases.

If such an inference can be drawn from the statistics of cases treated in the hospitals and dispensaries, several other diseases (*e.g.*, ophthalmia, leprosy and affections of the skin) appear to be unusually common in Tanjore. But it is not unlikely that their predominance is due to the fact that there are, generally speaking, more hospitals in the district than elsewhere, and that they are more used. Elephantiasis used to be common in Tanjore and is still prevalent in Kumbakónam; and may probably be ascribed to the inferiority of the water-supply. In the case of Tanjore the construction of the water-works is said to have produced a marked improvement in this respect.

Vital statistics.

The Appendix contains statistics of the births and deaths in recent years. The registration of these occurrences is only compulsory in the municipalities and in a few unions; and the figures for the rest of the district are those given by village officers, who often neither take the trouble to ascertain these events, nor to record them when known. They are therefore of very doubtful value. Taking them however for what they are worth, it may be noted that, in the mean of births per 1,000 for the five years 1898—1902 (30·5), the district

GENERAL HEALTH.

stands seventh in the Presidency, and in the mean ratio of deaths per 1,000 for the same period (26·6), it stands second. The latter figure is probably due rather to the fact that in Tanjore registration is less imperfect than elsewhere than to any unusual unhealthiness in the district.

Sanitation.

Little has been done outside the municipalities permanently to improve the sanitation of the district. A sum of about Rs. 34,000 is spent annually for sanitary purposes by the local boards and union pancháyats, but these funds go more to maintain bodies of sweepers than to effect permanent improvements. The state of things in ordinary villages is of course worse. The Sanitary Commissioner reported in 1898 that, except in a few union villages and municipalities, there were no drains, and that sewage and refuse water were allowed to desiccate in public streets and backyards. In the same report the drinking-water supplies, which largely consist of the Cauvery and its channels, are severely criticised, as are the backwardness of domestic cleanliness and conservancy. These criticisms, however, apply to most districts, and there is no reason to suppose that Tanjore is worse than others. Some substantial sanitary schemes have been proposed or executed in the municipalities. Water-supply schemes have been executed in Tanjore and Mannárgudi and a drainage scheme in Tanjore fort; and projects have been investigated, for the supply of water to Negapatam and Kumbakónam and for the drainage of Negapatam, as well as for the improvement of the drainage of Tanjore fort. These will be described in greater detail in Chapters XIV and XV in the accounts of those municipalities.

MEDICAL INSTITUTIONS.

Sixteen hospitals and twenty dispensaries, containing accommodation for nearly 400 in-patients, are maintained by the local boards and municipalities. Statistics of the accommodation and attendance at these will be found in the Appendix. The proportion of the number of institutions to the population is exceeded in six other districts; but in the number of persons treated (during 1902) Tanjore comes second only to Madura. The first hospital in the district was the old Ráj hospital in Tanjore founded by the late Rája Sivaji. The precise date of its opening is not known. It was closed on the erection of the present Tanjore hospital. As early as 1857 a dispensary was founded at Mannárgudi, and in 1864 similar institutions followed at Kumbakónam and Negapatam. All these were built by private subscriptions. Between 1870 and 1880, inclusive, there was a great extension of such buildings, no less than twenty-eight of the present institutions having been founded in that period.

CHAP. IX. MEDICAL INSTITUTIONS.

The Rája Mirásidár hospital, Tanjore.

The present Rája Mirásidár hospital in Tanjore was founded in 1879, Mr. H. S. Thomas, the Collector, laying the foundation stone. It was intended as a thank-offering for the exemption of the district from the famine of 1876–1877.[1] It was built by the private contributions of a very large number of mirásidárs, aided by a contribution of Rs. 30,000 from the charities of king Sarabhóji. The valuable site, 'unquestionably the best in the town,' was given by the Princess of Tanjore. The cost of the building amounted to nearly Rs. 66,000. It was opened in November 1880. The hospital is now maintained by contributions from Provincial, municipal and chattram funds, supplemented by allotments from the general revenues of the District Board; and is under the immediate supervision of the District Medical and Sanitary Officer, aided by an Assistant Surgeon, and under the general control of the District Board. It has beds for 144 in-patients. A separate building for the treatment of out-patients, built at a cost of Rs. 7,650, was opened by His Excellency the Governor in August 1898.

The number of in-patients treated in the year 1902 amounted to 1,537, a number only exceeded in two hospitals in the Presidency outside Madras. The number of out-patients treated was 29,000. It is one of the best equipped hospitals in the mufassal, being well supplied with a septic and surgical appliances.

The Prince of Wales' Medical school, Tanjore.

Attached to the hospital is H.R.H. the Prince of Wales' Medical school, which was founded by public subscription in 1880, to commemorate the visit of the present King Emperor, then Prince of Wales, to the south of India in 1875. The school has a funded capital of Rs. 1,00,000 in Government securities and until 1st July 1905 it was supported from District Board funds. It is now maintained and managed by Government. The number of pupils on the rolls is fifteen, and they naturally come from the southern districts. The course of instruction and the Board of Examiners are the same for this school as for those in Madras and Vizagapatam, which are the only others in the Presidency.

The Municipal hospital, Kumbakónam.

The Municipal hospital at Kumbakónam was founded by public subscription in 1864, and possesses an endowment in Government securities of Rs. 20,000. It was originally managed by a committee, but was handed over to the municipality on the creation of that body. It is maintained chiefly from municipal funds, but it also receives a grant of Rs. 2,000

[1] See B.P. No. 1379, dated 25th May 1882, paragraph 8. In the Collector's office, Tanjore, is a printed copy of the Proceedings connected with the founding of the hospital and medical school.

MEDICAL INSTITUTIONS.

from the District Board. The income of the institution in 1902-1903 was Rs. 8,000. In that year the hospital admitted as many as 1,094 in-patients, a number which was exceeded in only four hospitals in the Presidency, excluding Madras. The number of out-patients admitted (21,881) was also much above the average. The hospital is in the charge of a civil apothecary, assisted by a first-class hospital assistant. It has room for 72 beds, but at present there are cots for only 49 patients.

CHAPTER X.

EDUCATION.

Statistics of literacy—Quality of education—Nature of the schools—Unaided schools—Miscellaneous institutions—The Government College, Kumbakónam—Saint Peter's College, Tanjore—The Findlay College, Mannárgudi.

CHAP. X. EDUCATION.

Statistics of literacy.

THE people of Tanjore are exceptionally well-educated. According to the statistics of the last census, the district comes first in the Presidency (excluding the exceptional cases of Madras and the Nilgiris) in the literacy of its total population; and in the education of males passes the Nilgiris and stands second only to Madras. In female education the district is backward, standing only seventh. About ten persons in every hundred can read and write, and among the male population the number rises to twenty in every hundred. Education is particularly advanced in the large municipalities. The towns of Tanjore and Kumbakónam stand first and second in general education of all the towns in the Presidency, passing even Madras; and, if male education alone be considered, the third place is taken by Negapatam.

This result is largely due to the wealth, as well as to the natural intelligence, of the people of the district; but another cause is to be found in the high degree of education, comparatively speaking, attained by the Muhammadans; and it is this which raises Tanjore in point of literacy above Malabar, where education among Hindus is more widely spread.

The adherents of the three chief religions are about equally literate: of the Hindus about ten per cent. can read and write and of the Muhammadans and Christians about eleven per cent. As might be expected, the great majority of the literate persons have been educated in Tamil. Eight persons in every thousand are able to write English and in this respect also Tanjore stands high among the districts of the Presidency. Among the various taluks, Negapatam (probably owing to the large number of Labbais included in its population) contains the highest proportion of educated persons, and Pattukkóttai the smallest. Tanjore, Kumbakónam and Máyavaram are also well advanced, while Tirutturaippúndi is backward.

Quality of education.

Besides being wide-spread, education in Tanjore is also of a generally high class. Out of the eleven first-grade arts colleges in the Presidency two belong to this district, and the numbers of the pupils in the upper and lower secondary stages of education are respectively the largest and the second largest in all the Madras districts.[1] It is also a striking fact that in the various colleges at Madras and Trichinopoly many more students come from Tanjore than from any other district.[2]

On the other hand the number of pupils in the primary grades was higher in three districts than in Tanjore. Only 44 per cent. of the larger, and fourteen per cent. of the smaller, villages or groups are provided with schools, and only four districts in the Presidency show lower proportions than these. It may be urged with some truth that these figures are a little misleading, as the villages in Tanjore are very close together

[1] The figures are those for 1902–03. They include the Arantángi division.

[2] The following table shows the total number of pupils in the various higher educational institutions at Madras, the number of pupils in each coming from the Tanjore district, and the number coming from the district next most largely represented :—

Institution.	Total number of pupils.	Number coming from Tanjore.	Number coming from the next most largely represented district.	Remarks.
College of Engineering—				
(*a*) Engineer class ...	40	13	3	3 from Madura.
(*b*) Engineer subordinate class	92	29	7	7 ,,
(*c*) Sub-Overseers' and Surveyors' class ...	79	20	9	9 from Trichinopoly.
(*d*) Draughtsmen's class...	70	27	10	10 ,,
Law College B.L. classes...	361	54	37	37 from Madras.
College of Agriculture, Saidapet	50	4	6	6 from both Kistna and Madura.
Presidency College—				
(*a*) F.A. and B.A. classes.	429	72	34	34 from Madras.
(*b*) M.A. classes ...	18	7	2	
Total ...	1,139	226	108	

At the Saint Joseph's and S.P.G. Colleges at Trichinopoly in the calendar year 1902 Tanjore was represented by 80 and 39 pupils out of totals of 348 and 200 respectively. The numbers are in each case higher than those shown for any other district. On the other hand the pupils in its own local colleges are practically all Tanjore boys. In 1903 there were only five boys in the Government College at Kumbakónam and nineteen boys in the Saint Peter's College at Tanjore who came from other districts.

CHAP. X. EDUCATION.

and are to an unusual degree sharply divisible into rich and poor villages, the latter of which cannot support schools. But, even taking these facts into consideration, it is generally true that education is developed in the towns of Tanjore at the expense of the villages, and in the direction of higher as against primary instruction.

Nature of the schools.

In only three districts is a greater amount of public money spent annually on education than in Tanjore, and two of these, Madras and Chingleput, are exceptional. The total outlay in the district is a lakh and a half of rupees, of which over a half comes from Provincial, nearly a third from local, and about one-sixth from municipal, funds. The help given by municipal money to education is greater in Tanjore than in any other district, including even Madras. A fifth of the whole outlay is spent on colleges and the same proportion on secondary education, while the rest is devoted to primary schools. Nearly 1,400 schools are assisted by the donations of private persons to the amount of Rs. 50,000; most of these are of the primary grade, but they also include the schools of ancient vernacular learning shortly to be described. The donations consist mainly of presents to teachers (over and above the regular school fees) by the pupils' parents. In addition, over Rs. 60,000 are spent on education from missionary funds.

The managing agencies are as follows: Government manages eleven institutions (either girls' schools or high class institutions) at a cost of Rs. 32,000; the local boards are in charge of 153 others (all but ten of which are primary) and spend about Rs. 26,000, while the municipalities control 26 schools, mostly of an elementary kind, expending about Rs. 5,400. The various missionary bodies manage over 200 schools at the great cost of over Rs. 62,000. Missionaries control two of the three colleges in the district and a fair proportion of secondary schools, but the majority of their schools are of the primary grade.

Unaided schools.[1]

Few of the upper classes of institutions—only four middle and two high schools—are absolutely self-supporting but even this number is exceptionally high.

There are however a large number of schools which are partly or wholly supported by private charity. These are devoted to teaching Sanskrit, the Védas or other vernacular classics, and are generously assisted by the many pious persons who are naturally found in a district so imbued with Bráhmanical influences as Tanjore. In the number and nature of these institutions Tanjore is far ahead of other districts.

[1] Including for present purposes 'private' schools.

There are a large number of unaided schools which are self-supporting in the sense that they receive no assistance from the State. They are however generally of a very inferior or of a very ephemeral nature, and do not as a rule get State assistance because they do not attain a sufficiently high standard to qualify for it. They are generally, as elsewhere, kept from ruin by the high fees paid by the richer among their boys' parents, who do not want to send their children away for their schooling, but are prepared to contribute handsomely for their education near home. The schoolmasters are in such cases more in the nature of private tutors permitted to take other pupils than independent proprietors of schools. The number of such institutions is very high as compared with other districts, being in 1902–03 as many as 992, or nearly one-fifth more than the aided or supported schools.

Miscellaneous institutions.

There are no less than eight institutions (an unusually large number) in the Tanjore district, in which technical, industrial or art instruction is given. Madras is the only other district in which there are so many. At the end of the year 1902–03 four schools were providing teaching in drawing—at the Kumbakónam Chakrapáni Sannadhi anglo-vernacular school as many as 180 boys were being instructed in that subject—one gave instruction in medical subjects,[1] one in type-writing, one in carpentry, and one in telegraphy, type-writing, short-hand and other commercial subjects.

There are training schools for schoolmasters at Tanjore and Tranquebar. The first is a Government institution; the second is maintained by the Leipzig Evangelical Lutheran Mission, though it receives State assistance.

According to the list published by the Department of Public Instruction, there were in 1902–03, 40 scientific and literary societies in Tanjore possessing 1,418 members. Both these figures are unusually high, though they are exceeded in a few districts.

The Government College, Kumbakónam.

The Government College, Kumbakónam, was established originally as a provincial school in 1854, and did not then contain any class above the matriculation standard. In 1864 an F.A. class was opened, and in 1867 the institution was improved into a first-grade college. Students appeared for the B.A. examination for the first time in 1869. In 1881 the high school classes were abolished, and the college henceforth admitted only those who had passed the matriculation examination. The college is affiliated to the University of Madras in Mathematics, History and Philosophy. It is maintained by

[1] See Chapter IX, p. 158.

CHAP. X. EDUCATION.

Government. Students studying for the B.A. examination pay Rs. 40 per term, while those who are studying for the F.A. examination pay Rs. 32. The staff consists of a European Principal, four lecturers, five assistant lecturers and two pandits. The institution possesses several endowments for the provision of prizes and scholarships.

A fine hostel with accommodation for 72 students was opened on 1st August 1905 in connection with the college. Separate dining rooms and kitchens for Bráhmans and Súdras are provided. The hostel will be in charge of one of the members of the staff, for whom a house adjoining it is being built. A sum of Rs. 58,600 has been sanctioned for its construction, of which Rs. 25,000 was paid by Government as a grant, and the rest from subscriptions raised in commemoration of the Jubilee of 1887.

The college has had a distinguished career, and many able men have graduated from it. Mr. R. V. Srinivasa Ayyar, Inspector-General of Registration, and Mr. V. P. Mádhava Rao, Díwán of Mysore, as well as several Judges may be mentioned among its old pupils. In the time of Mr. Porter,[1] a distinguished mathematician and a former Principal, the college earned the title of the 'Cambridge of South India.' In their review of the report on Public Instruction for 1875–76 'the Government observe with much satisfaction that the Provincial College of Kumbakónam fully maintained its high reputation, having surpassed every institution in the Presidency in the lower University examinations, and being second only to the Presidency College in the B.A. examination.' Similar flattering remarks are to be found in the report of the Director of Public Instruction for 1876–77. Nowadays railway communication has brought Madras within easy reach, and it is only natural that many local students should prefer to go there. Higher education has moreover spread, and, though the attendance at the college has not fallen off, the institution can hardly now claim the pre-eminence indicated by the quotation just given.

Saint Peter's College, Tanjore.

Saint Peter's College, Tanjore, originated in 'a Provincial School for the teaching of English' opened by Schwartz in 1786. In 1787 a special annual grant was made by the East India Company towards the upkeep of this. This grant was increased in 1809, and under the name of 'the Schwartz grant'

[1] The college is locally known as 'the Porter College' in memory of this gentleman. It is also locally known as 'Gópála Rao's College' in memory of Rai Bahádur T. Gópála Rao, Mr. Porter's able lieutenant and successor, whose name is gratefully remembered throughout South India in connection with that of his principal.

has been continued up to the present time. The provincial school was opened in the house first occupied by Schwartz in the north-west corner of the large fort. After several changes, it was transferred in 1879 to the building in the north street of the fort it now occupies, which belongs to the Palace estate.

It consists at present of a college and a high school department. The primary classes were separated when the school was removed to the fort in 1879, and the lower secondary classes were removed in 1892. There are now four lower secondary schools and five primary branch schools attached to the institution in different parts of the town. It was raised to a second-grade college in 1864, and in 1874 candidates were sent up for the B.A. degree. It was affiliated to the Madras University according to the new rules in 1880, and affiliated for philosophy in 1891 and for history in 1893. The college is maintained by the Society for the Propagation of the Gospel and receives a salary grant-in-aid from Provincial funds, the amount sanctioned at present being Rs. 3,400 a year. The Schwartz grant, a separate gift, is Rs. 2,400 a year.[1] The college staff consists of the European Principal, and seven lecturers, trained and certificated graduates of the Madras University, besides Tamil and Sanskrit munshis.

Attached to the college are three scholarships founded in honour of Mr. Cadell, a former Collector of the district, two of which are worth Rs. 60 each per annum and the other, Rs. 36. These are given on the results of the University examinations, one each year. The successes of the college in these examinations compare favourably with those of other institutions.

Students at the college who have no homes or relatives in the town are required to board in the Bráhman boarding house or the Christian hostel. These can accommodate respectively 30 and 20 boys. The fees at the former are Rs. 6-8-0 per month and in the latter depend upon circumstances. The fees for teaching in the college are Rs. 36 per term in the B.A. classes, and Rs. 30 in the F.A. classes. This rate of fees is generally enforced, concessions being granted to only a very few poor and deserving students.

[1] The Schwartz grant, originally 41 pagodas (Rs. 143-8-0) a month, was raised in 1809 to 100 pagodas (Rs. 350) a month. It was originally intended jointly for the schools opened by Schwartz at Tanjore and Ramnad, but on their separation in 1837 Rs. 100 a month was given to Ramnad and Rs. 250 a month to Tanjore. Of this latter sum Rs. 50 has been assigned by the S.P.G. committee at Madras to the mission boarding school at Trichinopoly, leaving Rs. 200 a month for Tanjore.

CHAP. X. EDUCATION.

The Findlay College, Mannárgudi.

The Findlay College at Mannárgudi first came into existence about 1845 as a lower secondary school supported by the Wesleyan mission. The college department was originally attached to the Wesleyan high school at Negapatam in 1883. The Rev. W. H. Findlay,[1] after whom the college has been named, was Principal of this. The college department at Negapatam was closed in 1895, and was reopened at Mannárgudi in 1898. It is affiliated to the Madras University as a second-grade college. The primary department was added in 1900. The number on the rolls at the last inspection was 649, of whom 62 were in the college, 209 in the upper secondary, 234 in the lower secondary, and 144 in the primary, classes. The institution is managed by the Wesleyan mission, which makes up any deficiency in the receipts which is not met by fees and grants-in-aid. The present building, which originally consisted of three rooms, was opened in 1871 by Lord Napier. This does not provide sufficient accommodation, and many classes have to be held in temporary sheds. There is no hostel for the students, and those who have no guardians in the town are supervised in their lodgings by their class tutors. The boys come from Negapatam, Tiruválúr and the neighbourhood of Mannárgudi. Four scholarships are given. The fees are Rs. 21 per term with a small stationery and library fee. The staff consists of two European lecturers, four native graduates and Tamil and Sanskrit pandits.

[1] Now one of the secretaries of the Methodist Missionary Society in London.

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

EARLY SYSTEMS—The Chólas—The later Marátha kings—Attempted reforms of Tulsájí and Muhammad Ali—The Dabír Muri—Failure of Tulsájí—The Pathak system. ENGLISH METHODS—*Amáni* administration of 1800-04—Annual rents of 1804-07—Triennial lease, 1807—Quinquennial lease of 1810—Continued in 1815—Money rents retained—The *mirási* tenure—A village rent settlement—Difficulty with the ryots—The assessment to vary with prices—The Olungu settlement, 1822-23—Its gradual application—Subsequent modifications. A survey and settlement ordered, 1826—Survey and Mottamfaisal settlement, 1827-30—Only partially introduced—Its extension in 1859—Dry lands—State of things previous to recent Settlement. THE NEW SETTLEMENT—Carried out, 1889-92—General features—Survey excess—Irrigation sources—Dry lands—Process of assessment—General results—Tree revenue—Cost of Settlement—Comparison with former Settlements. INAMS. ZAMINDARIS. VILLAGE ESTABLISHMENT. REVENUE ADMINISTRATIVE DIVISIONS.

CHAP. XI. EARLY SYSTEMS. The Chólas.

THE revenue administration of the Chólas has already been to some extent illumined by the study of their inscriptions, and further discoveries will probably throw additional light upon it.[1] The revenue was imposed in a lump on the whole village, and the shares of the various ryots were apportioned by the village elders. Weights and measures differed in every village, and the system of assessment was most complicated. Very minute areas were measured and assessed to revenue.

The later Marátha kings.

An interesting survey of the revenue administration of the country in the period immediately preceding the British acquisition of the province is to be found in the report of the Commissioners sent to ascertain the resources of the country at the end of the eighteenth century.[2] Their materials were very scanty owing to the confusion of the existing records and the destruction, especially by the Nawáb Muhammad Ali of many relevant papers. It appears however that previous to the accession of Pratáp Singh (1739) the cultivators were allowed to retain only an inadequate share of the crop, but paid the government's dues with perfect obedience. Pratáp Singh's authority depended largely on the good will of the people, and

[1] A brief account is given in Mr. Sewell's pamphlet '*India before the English*,' Christian Lit. Soc. for India (London and Madras), 1898, pp. 24-5.

[2] The report is dated March 6th, 1799, and has been printed in the Collector's press at Tanjore.

CHAP. XI. EARLY SYSTEMS.

he is represented as having weakly acquiesced in gradual diminutions of the Government share, and the consequent reduction of his revenues. At the end of the eighteenth century the commissioners found the amount of the revenue undefined, the rates of assessment irregular, and a uniform spirit of independence and resistance among the landholders. The revenue ultimately arrived at by Pratáp Singh was an assessment of a liberal nature imposed jointly on the whole village,[1] and this, in spite of the determined efforts of his successors to alter it, remained more or less unchanged till the British occupation.

The following account will be confined in general to the assessment of the irrigated lands, which formed by far the most important item in the land revenue of the country. The treatment of the dry lands will be briefly described at a later stage.

The productive power of each village as a whole seems to have been permanently estimated in terms of *kalams* of paddy, and the tax payable to the Government was a fixed share (the proportion varying in different villages) of this assessment.[2] It was not paid in grain, but was converted into money at a commutation price fixed every year by the government on a consideration of the commercial value of paddy at the time.[3] Thus the grain standard of the village, the share payable to government, and the price of commutation were the three cardinal points in the settlement, an alteration of any of which would essentially alter the amount actually payable by the ryots.

Attempted reforms of Tulsájí and Muhammad Ali.

It was apparently the grain rents of the villages which the successors of Pratáp Singh chiefly attempted to raise. Tulsájí was meditating a reform of the assessment when he was deposed in 1773, and the work was vigorously taken up by Muhammad Ali.

The Dabír Muri.

He employed a certain Dabír Pandit to make a new settlement; and, as a provisional step, he put the whole country under what was called the '*amáni*' system, according to which the crop was harvested under the superintendence of the officers of government, and the actual amount of produce realised was taken as the basis of the village rent instead of

[1] The 'cabúliat' of the report.

[2] The amount actually divided was the supposed gross produce *minus* the fees paid to village officers. See below p. 193. No further reference is made in the following account of the revenue to these deductions, but it should be remembered they were made in all earlier settlements from the gross produce before it was divided for revenue purposes.

[3] It is remarkable how little complaint seems to have been made about the fixing of the price; price played an important part in later settlements.

any mere estimate of the quantity. The rent could then be received in kind or its value could be commuted into a money payment. The Nawáb appears to have employed the latter method. The advantage of the system, if properly worked, is that the landlord knows precisely what proportion of the ryots' actual gains is being exacted, and gains and losses equally with the ryot from good or bad seasons. Its disadvantage is that its administration requires a large establishment of badly paid officials, who are easily corrupted and consequently are apt to give untrue accounts of the produce realised, thus defeating the whole object of the system. It also involves an inquisitorial interference in the concerns of the cultivators which must necessarily be galling.

Dabír Pandit made a settlement, but it is a little difficult to see what were the data for his calculations. He called for the cultivators' own accounts of their produce for the last twelve years—a source of information likely to be misleading—and perhaps he made use of the figures provided by the *amáni* administration then proceeding. The result however was a greatly increased assessment, called the Dabír Muri,[1] which will often be referred to below. The Nawáb apparently never acted on this settlement,[2] but employed the *amáni* system throughout his administration. Indeed the sums he exacted from the ryots were greater than he could ever have obtained under the Dabír Muri. He insisted on a much higher proportion of the gross produce than his predecessors, and took as much as 59 per cent. Indeed in the second year of his rule he extracted over eighty lakhs of rupees from the district, a far greater sum than is collected now, though prices are much higher.

Failure of Tulsájí.

Tulsáji, on his restoration in 1776, was equally unprepared to accept the Dabír Muri, and attempted to continue the profitable *amáni* system, apparently with the idea of obtaining data to raise still further this new assessment. The hard hand of the Nawáb had however been removed, and the weaker Marátha king was forced, after a struggle of two years, to desist from the attempt, owing to the bitter opposition of the people and the dishonesty of the servants he employed to administer the system. He does not even seem to have succeeded in obtaining the revenue due under the Dabír Muri but had to

[1] *Muri* means literally a written bond, but it is used generally to denote a settlement as to the gross produce of land, of which the landlord's share is to be calculated at established rates of division.

[2] 'The Dabír Muri,' wrote the Collector of the Northern Division on June 18, 1800, 'is considered the full settlement of the country when in a perfect state, and is the standard up to which it is the object of Government to raise and keep the produce of the various villages.'

CHAP. XI. EARLY SYSTEMS.

fall back upon 'the accustomed reputed produce.'[1] From the data, however, obtained by this trial his minister Bávanna Pandit succeeded in slightly raising the Nawáb's nominal assessment though the increased amounts were not actually collected. The Dabír Muri as raised by Bávanna exceeded by 21 lakhs of *kalams* of paddy the grain standard found in force by the Commissioners at the end of the century.[2]

The Pathak system.

The scene was suddenly changed by the devastating invasion of Haidar Ali. The divisions of Kumbakónam, Shiyáli and Tiruvádi (Tanjore taluk) were rendered desolate, and the inhabitants of the rest of the district were much depressed. To restore the prosperity of the country an entirely new system was invented by Bává Pandit, the able minister of Tulsáji. Ruined or depressed villages were, throughout the devastated tracts, joined with more fortunate neighbours into units, called *pathakams*, and these were put under the control of some leading inhabitant (called the *pathakdár*) who was selected by the inhabitants and approved by the government. The agricultural stock and resources of all the villages in each *pathakam* were united, so that the ruined villages were as well off as their neighbours, and the *pathakdár* managed the agricultural operations of the whole and engaged for the payment to government of the assessment due on the entire *pathakam*. The expedient was at first a decided success, and is spoken of in terms of high praise by the Commissioners. It is said that Bává Pandit had no intention of continuing the system for more than a short time, but he was succeeded by a less able minister named Siva Rao, to whom it appealed as eminently simple and the reverse of troublesome to the government. He accordingly extended it throughout the delta; and completed the system by dismissing the remaining government establishments about the country and delegating their powers to the *pathakdárs*. The result was to enormously increase the influence of the *pathakdárs* who shortly became 'an overgrown and inordinate power.' They formed an alliance with the ruffianly and powerful *kávalgars*,[3] in theory the guardians, but in practice the oppressors, of the public, and shortly were almost as dreaded by government as they were by the

1 Commissioner's Report. This reads as if he returned to the grain rents (annually commutable into money) prevailing before the Nawáb's time. The Committee of 1806 in analysing the years from 1776–82 say 'the revenues were realised partly by a rent in money, partly by a rent in grain and partly by a division of the produce with the mirásidars.'

2 The Dabír Muri was adopted in some cases in Mr. Cotton's Olungu assessment of 1822, which lasted till 1859 and was the basis of the Mottamfaisal settlement. The latter was only revised in 1892.

3 See Chapter XIII, p. 206.

CHAP. XI. EARLY SYSTEMS.

ryots. They became in fact renters 'making the most favourable terms between government and the inhabitants for their private advantage without the penalty of forfeit,' and, although removable at the pleasure of the Rája, they were scarcely ever so removed on account of their alliance with the kávalgárs.

ENGLISH METHODS. *Amani* administration of 1800–04.

This state of things continued until (in 1799) the Madras Government assumed charge of the country. At that time positive orders had been received from England that Lord Cornwallis' system of a permanent settlement should be carried out throughout the Madras Presidency, and detailed instructions had been furnished to Collectors as to the plan on which the settlement was to be introduced. In the case of Tanjore, however, no reliable data for fixing the land assessment were available. In order to obtain these, practically the whole district was placed under the *amáni* system, the *pathak* system being abolished at the end of the revenue year 1799–1800. The Government's share of all crops was received in kind and disposed of by the officers of Government to the best advantage[1]. This system went on from 1800-01 till 1803–04, when it was decided to introduce a system of money rents calculated on the results obtained from the existing records and the experiences of the recent administration.

Annual rents of 1804–07.

For the next three years (1804–05 to 1807–08) annual rents were fixed by the Principal Collector, Mr. Wallace. An estimate was formed of the crop likely to be secured on the data afforded by the Dabír Muri and the results of the *amáni* management, and the money rent due was ascertained by applying varying rates of division and a commutation price fixed by the Collector on a consideration of the probable commercial value of paddy at the time and for the ensuing year. The rents, according to the immemorial native custom, were fixed in the gross for each village; but in 1804–05 in all villages owned by more than one ryot the apportionment of the assessment among the different holdings was left to the ryots themselves, and a patta was issued to each specifying the proportion of the lump assessment payable by him. This was carried a step further in the settlements of 1805–07, when even in the villages owned by a single ryot the owners were asked to apportion the village assessment among their fields. This recognition of individual ownership is an interesting anticipation of later reforms and controversies, though having itself little influence on the course of affairs.

[1] It was discovered in 1804 that an extensive system of peculation had been carried on by the native revenue servants in collusion with the landholders; but as the enquiry which then took place seems to have revealed the extent of those malpractices, this occurrence had little effect on the course of the administration.

CHAP. XI.
ENGLISH METHODS.

The rates of division (or, to use the well-known Tamil expression, of *váram*) were altered more than once in the course of the first few years of British administration. The British found the cultivator's share *(kudiváram)* varying between forty and fifty per cent. of the divisible crop.[1] The Government's share *(mélváram)* was reduced and the *kudiváram* stood at between fifty and sixty per cent. in 1807.

Triennial lease, 1807.

In 1806 a committee had been appointed to consider the best mode of realising the revenues of Tanjore in future. The committee advocated, and the Government decided to adopt, a system of 'village rent,' as opposed to either a 'ryotwar' or 'mootah' (*i.e.*, zamindari) settlement. This merely amounted to a continuation of the old system by which the assessment was imposed in gross on the whole village. The small steps taken in the earlier settlements towards the recognition of individual responsibility were thereby rendered nugatory. The rent was to be assessed in money and not in grain. The chief datum for assessing it was the average of the money receipts of the grain rents of 1804–07; but this was checked by a reference to the results of the four preceding *amáni* years (1800–04). The period of the lease was fixed at three years. The inhabitants of nearly four-fifths of the villages agreed to the terms proposed by the Collector on the basis of these orders.[2] Of the remainder the majority, owing to previous bad seasons, were without the requisite data for the settlement of a long lease; and the inhabitants of the rest resolutely refused to accept such a lease. These villages were therefore either allowed to continue on the *amáni* system or (in most cases) were settled on a rent for one year. It should be observed that throughout the early settlements in the Tanjore district terms were not as a rule arbitrarily imposed on the ryots. Proposals were made from time to time to which the ryots were induced to assent. But they appear to have been generally offered an alternative, or permitted to resort, in lieu of accepting such proposals, to the *amáni* system of a division of the actual produce, the justice of which they did not dispute.

Quinquennial lease of 1810.

The results of the triennial lease brought into prominence the general disadvantages of a money assessment. Fixed rent systems make no allowances for vicissitudes of season, and a money rent labours under the additional disadvantage of not varying with prices. Now in all the three years of the triennial lease the crops suffered severely from unfavourable seasons or

[1] This, it will be remembered, was not quite the same as 'the gross crop,' as certain deductions were made before division.

[2] In the case of three villages the agreement was with a farmer of the revenue.

inundation, and in the last two years the price of paddy also fell very greatly.[1] Thus the gross money receipts of the ryots were much reduced both by bad seasons and low prices, while the amount they had to pay to Government remained constant. It is not surprising therefore to find that at the end of the triennial lease they clamoured for a return to the *amáni* system, and were strenuously opposed to any more fixed rents. The Government however prohibited a recourse to *amáni*, and gave the ryots a choice of a reduced money rent or a grain rent calculated on a scale of *váram* more liberal to the ryots. The lease was in any case to continue for five years. Certain very rigorous rules were promulgated for setting aside the land-owning ryots and dealing direct with their under-tenants in case they did not agree to the new proposals, but these were put into force in very few cases and can be ignored. In the large majority of the villages money rents were accepted at an average reduction of seven per cent. on the rates of the former triennial lease. Some villages were assessed at a grain rent and some were allowed to return to *amáni*. The results of this lease were more satisfactory than of the previous one as, although some of the seasons were unfavourable, prices ruled high for four out of the five years and the ryots profited greatly.

Continued in 1815.

When therefore a renewal of the lease for another five years was proposed the ryots agreed to it without demur. During this period however prices fell again, and the ryots, unable to profitably dispose of their grain, were serious losers.

Money rents retained.

At this juncture another general consideration of the settlement policy took place at Madras. Proposals for the settlement of both Tanjore and Trichinopoly were then before Government, and three distinct plans were suggested. These were essentially systems that have already been described, viz., a money rent, a grain rent payable in money at an annual commutation price, and a system of *amáni* in which the Government's share was similarly to be commuted annually into money. It was decided to adopt the first, with, in the case of Tanjore, a considerable reduction of the assessment under the previous leases. At this point the question was revived whether the settlements should be made with the whole village or with the individual ryot. The latter principle had now found favour with the Directors, and orders had been received for its introduction where practicable. To render the controversy intelligible some description of what is called the *mirási* system is necessary.

[1] It was (per *kalam*) in 1805–06, 11 annas 8 pies; in 1806–07, 14 annas 6 pies; in 1807–08, 11 annas 4 pies; in 1808–09, 8 annas 4 pies; and in 1809–10, 8 annas 9 pies.

CHAP. XI. ENGLISH METHODS.

The *mirasi* tenure.

The *mirási* or village communal system of land tenure was at that time universal throughout Tanjore and has left its trace to this day. This tenure seems to have been based upon a theory of the joint communal ownership by the villagers proper (the *mirásidárs* as they were called) of all the village lands. In former times this generally involved the joint management by the *mirásidárs* of all the fields of the village or the distribution of these at stated intervals to the villagers for their individual cultivation. It was no doubt for this reason that settlements were in early times made between government on the one hand and the entire body of the villagers on the other. It must be borne in mind however that, in spite of this communistic colouring, the system always involved a scale of individual right to specific shares in the net produce, however secured, of the general property. Each *mirásidár's* 'share' (*karai* or *pangu*) was clearly defined and recognised within the village; and herein lay all the essential elements of individual ownership. If a villager, for example, had a share of one-sixteenth of the village wealth, it was in one sense only a matter of detail whether his share was described in terms of paddy or land. As a matter of fact it gradually came about that almost everywhere lands were permanently assigned by the village community as the unalterable share and private property of each *mirásidár*. The ultimate grafting of the ryotwar system on this tenure is described later on.[1] It is clear however that the system lent itself equally well to a settlement either with the village as a whole or with each individual ryot.

A village rent settlement.

The Board of Revenue objected to the change from communal to individual responsibility and compared it to the forcible dissolution of a 'joint stock company in England, and requiring each proprietor to trade upon his own portion of it in order that it might be separately taxed;' they believed that the economic position of the individual ryot would be much impaired by such a dissolution. They were particularly opposed to the assessment of individual fields; since, judging from the imperfections and consequent modifications of such settlements in other districts, they regarded the just appraisement of the value of particular fields as intrinsically impossible. And in the case of Tanjore, where a ryot's holding varied under the *mirási* system perhaps from year to year,[2] they regarded any system of assessment upon particular fields

[1] See below, p. 184.

[2] The Board write on the assumption that the shares actually varied every year. Apparently the periods between the redistributions were generally longer. Experience has proved that there was no real ground for the Board's general contention.

as absolutely impracticable. Accordingly they recommended, and the Government decided, that, though each ryot should be assessed with a part of the joint village rent in proportion to his share in the joint village property, yet the rent should still be a fixed money rent imposed jointly on the village and the whole village should be still jointly liable for any failure to pay it. The essential change was that the Collector would first proceed against the defaulting individual to recover arrears of revenue; but failing a complete recovery from that source could hold the whole village liable. No assessment of fields was to be attempted.

Difficulty with the ryots.

The ryots do not appear to have objected to this recognition of individual responsibility, which in some ways did not go so far as some of the early measures of Mr. Wallace; but owing to their recent losses from low prices they were resolutely opposed to a continuance of the fixed money rents. The Collector (Mr. Cotton) accordingly proposed that they should be permitted to revert to the older system of paying a grain rent of so many *kalams* of paddy convertible annually into money at a commutation price which might vary according to the selling price of the year. The Government permitted this to be done, but authorised certain deductions to be made from the recent quinquennial rents in the case of any villages that would accept a money rent; and the Collector ultimately succeeded in inducing most villages to consent to a money lease. The lease however only lasted for a year and was followed by a system the introduction of which is one of the land-marks in the Tanjore revenue administration.

The assessment to vary with prices.

In proposing an assessment for the following year (1821–22) the Collector urged that a further fall in prices had rendered necessary a further reduction in the money rents. Prices had caused most of the trouble experienced in recent settlements, and the Government were now anxious to 'meet 'the contingency of future fluctuations in the price of grain' and to ensure that 'the minds of the people should be set at 'ease.'[1] The Board recommended the obvious remedy of a grain rent convertible into money at an annually-varying commutation price; but this was demurred to by the Government as being an absolute desertion of their principle of a fixed money assessment. The Government desired a money assessment which, though varying with considerable changes in price, should yet not constantly fluctuate. A system was accordingly decided upon whereby each village should be

[1] From the Government to the Board, dated 10th July 1821.

CHAP. XI. ENGLISH METHODS.

assessed to money rates, which were to be decreased when the price of grain fell five per cent. or more below a certain standard, and increased when it rose ten per cent. or more above that standard. At the same time a careful reconsideration took place of the real value of the village lands, of the proportion of the produce which the Government ought to demand and of the price at which the grain should be converted into money. The result of this deliberation was the Olungu[1] settlement, which prevailed in Tanjore to a greater or less extent for nearly forty years.

The Olungu settlement, 1822–23.

The method by which the money assessment was arrived at was as follows: A grain value for each village was first established. The precise data on which this was done are a little obscure. Four valuations for each village were taken; namely, (1) the old Dabír Muri grain-standard, (2) the average of the receipts of the two highest of the four years of *amáni* management (1800-01 to 1803–04), (3) the same average reduced ten per cent., and (4) 'the present Jamabandi grain amount.' The meaning of this last phrase is obscure, but it probably implies the amount of produce estimated to have been secured in the year 1819–20 by working back through some commutation price from the money received in that year.[2] Be that as it may, the new grain standards were worked out by applying five rules to these four valuations. If valuation No. 4 exceeded each of the others, it was to be accepted as the new standard. If No. 4 was less than No. 1 but greater than No. 2, then No. 4 was still to be accepted as the new standard. If however No. 3 was greater than No. 4 and No. 1, then No. 3 was to be the standard. If No. 1 was greater than No. 4 and No. 3, but was less than No. 2, then No. 1 was to be accepted. No. 2 was however to be accepted when No. 1 was not only greater than No. 4 but was also greater than No. 2. The grain standards were thus automatically settled by working out certain available data on certain definite rules.

[1] *Olungu* is a Tamil word meaning 'regulation' and is used (like *muri*, see p. 169 *supra*) to denote a standard of gross produce. The word seems to have been first used by Mr. Kindersley when reporting on the survey assessment which he introduced later on. Its use to describe this settlement is probably derived from the fact that a reconsideration of the grain standard of each village was an important element in the process of assessment.

[2] In an old Marátha paper it is mentioned as the Jamabandi grain amount of fasli 1229 (1819–20). But this was a year in which the settlement was a lease based on the money average of the early years (1800–07). The writer of the original edition of this Gazetteer considered that the phrase therefore meant the average of the produce actual and assumed of these years (1800–07). This was indeed the only grain standard recognised in 1819–20. But, as the settlements from 1807 onwards were not concerned with grain standards at all, the idea seems perhaps a little far-fetched.

The next step was to consider the *váram* or proportion in which the produce was to be divided between the Government and the ryot. Till then the proportion received by the cultivator had been calculated at a number of rates varying in different localities from 50 to 60 per cent. Two rates of *kudiváram* (or the ryot's share) were next established, namely, 50 per cent. for all villages irrigated by rivers and 55 per cent. for all those irrigated by tanks.

The commutation price varied for each group of villages.[1] It was settled on a comparison of (1) the averages, and (2) the means, between the highest and lowest of the selling prices of the five years from 1815 to 1820 of the group of villages and of neighbouring groups. This worked out generally at rather more than the average of those years.

A money assessment was then worked out for each village from the grain assessments at the rates of *vâram* and the commutation prices settled as described above. This however was not regarded as final, but was modified according to certain rules by a comparison with the figures of the settlement of 1819–20. If the former did not exceed the latter by as much as ten per cent., the latter was adopted as the ultimate standard. If the former exceeded the latter by more than ten but less than 20 per cent., so much of the excess as was above 10 per cent. was added to the latter, which was then adopted as the assessment. If the excess above the assessment of 1819–20 was more than 20 per cent., half the excess was added to that assessment. If however the new standard was less than the assessment of 1819–20, the new standard was adopted, unless it was also less than the assessment of 1820–21, in which case the latter (the assessment of 1820–21) was adopted. In some 60 villages, where these standards were objected to as too high, the results thus reached were still further modified by working back (through the commutation price) to a money rate where the grain values represented by the money rate should not exceed that obscure standard referred to above as 'the present Jamabandi grain amount.'

The process was still not complete. A final grain standard was now worked out through the commutation price from all the final money rents. This final grain standard is in fact what was subsequently referred to as the Olungu standard of produce. It was actually employed in this settlement as the basis of a grain rent in the case of those villages which would not accept the new money rates. In these cases the ryots paid the Government share of the grain standard (*e.g.*, a grain rent) at the actual selling price of the year,

[1] *Mágánam* or sub-division of a taluk.

CHAP. XI. ENGLISH METHODS.

calculated however at rates of *váram* five per cent. more favourable to the Government than those for villages assessed in money.

Such was the Olungu settlement—a complicated and round about process indeed! It will be seen that, in spite of the many processes involved, the money rent of 1819-20 was really made the chief standard of reference for the new money settlement. It should be noted that the money assessment of that year was developed out of the data of the seven years from 1800 to 1807 when prices were high, and that in working out the final Olungu grain standards the commutation price was calculated on the low prices of the years from 1815-20. The lower the commutation price the higher is the grain standard evolved from a money rate. And in this case, whatever were the precise results of the other processes, the general result was a considerable raising of the grain values of the villages. If we compare the grain equivalent of the money rent for 1819-20 (referred to above as the 'present Jamabandi grain amount') with the new Olungu grain standards we find an increase of about one-twelfth. Indeed Mr. Kindersley states that Mr. Cotton was anxious to raise the old grain standards which he knew to be too low, and deliberately employed this round about method to secure it. The money assessment however showed a decrease of about a lakh of rupees.

Its gradual application.

The new settlement was finally introduced in 1822-23, a temporary settlement having been made for 1821-22. The large majority of the villages accepted the money assessment, others accepted the grain rent commutable annually into money, and the rest remained under the *amáni* system. Of those that accepted the new money rates only about three-quarters were prepared to agree to their indefinite continuance, and the remainder consented only to leases of one or five years. The increase in the price of paddy this year (1822-23), by the application of the rule that there should be an increase of assessment whenever the price rose by more than five per cent., caused the assessment to rise by three and-a-half lakhs; but this the Government decided to forego in consideration of the losses the ryots had sustained by the late quinquennial lease, and because there was some doubt as to the accuracy of the price returns. Some more villages accepted the new settlement next year (1823-24), and a further rise in prices that year increased the revenue by over Rs. 16 lakhs. Of this however Rs. 9 lakhs were remitted in consideration of the bad season and poor outturn. Prices had now taken a decided turn for the better, and the cry of the ryots was henceforth for a fixed money rent irrelevant

of price which would secure for them the entire benefit of the increased value of their grain. To this however the Government would not consent; and some of the villages consequently refused to accept the settlement in the following year. Prices continued to rise, and, though a disastrous season in some villages demanded special treatment, the rise in prices brought in over twelve lakhs of revenue above the assessment. It is unnecessary to watch the gradual spread of this settlement. The number of villages accepting it was continually varying, since the leases were for different terms, and villages were constantly passing out of the number included in the assessment into the number under *amáni* (the general alternative); and *vice versâ*, villages under *amáni* were constantly accepting the Olungu settlement for short terms. In most of these leases the ryots attempted to get the money rates reduced by special sanction, and negotiations with them were a considerable item in the work of the Collector. A few villages were specially treated, being allowed the Olungu money rates independently of prices, but these were ultimately brought under the proper Olungu settlement or administered under *amáni*.

Subsequent modifications.

It is necessary to notice two important modifications of the system as sketched above which were decided upon in the years which immediately followed. A condition was inserted in the pattas by the Collector, who was convinced that his grain standards were still inadequate, that the rent should only hold good provided that it did not appear that it was founded on incorrect accounts, and that the villages were not capable of yielding a greater excess of produce above the assumed grain value than 20 per cent. Under this provision large additional sums were collected in 1823–24 on the discovery of large excesses of produce over this grain value in a number of villages. The Board objected to this as contravening the general intention of the Government that the rents should remain unaltered. The Government, while remarking that, in order to show their desire that alterations should be as few as possible, they were prepared to forego the increment obtained in this manner, yet clearly laid down the principle that under certain circumstances the rent would be raised. These were—firstly, cases in which the determination of the standard produce had been affected by fraud; secondly, when in consequence of improved means of irrigation two crops were obtained on fields which formerly yielded only one; and thirdly, cases where an additional extent of land had been subsequently brought under cultivation. The administration of the last of these provisions was an affair of some difficulty, as it had to be ascertained what was the extent of land

CHAP. XI. ENGLISH METHODS.

assumed to be in cultivation at the time of the settlement, or, as it was called, 'the Olungu area.' Another modification of the settlement was that a condition was inserted in the pattas to the effect that indulgence would be shown to the ryots in cases of unusual drought or inundation. The actual yield of the entire holding was made the test of a just claim to relief, and it was only when it fell short of 70 per cent. of the standard that remission was granted. In such cases the crop was harvested under the superintendence of the officers of Government, and the actual outturn (after deducting the usual village charges) was divided in the proportion of 45 per cent. to the ryots and 55 per cent. to the Government, while 5 per cent. was deducted from the ryot's share to pay Government for the expense of superintending the harvest. Ordinarily only a failure of the second or *sambá* crop was compensated in this manner. As the *kuruvai* crop had already been reaped and removed, a calculation was always necessary to determine whether the failure on the *sambá* crop constituted a fall of 30 per cent. in the entire productive power of the village. The entire produce of the village was estimated by adding to the actual *sambá* produce (which had been ascertained by supervising the harvest) the proportional standard produce of the land on which the *kuruvai* crop had been raised *plus* 20 per cent. on account of the presumed excess[1] in the outturn of this crop over the general village average.

A survey and settlement ordered, 1826.

Scarcely had the Olungu settlement attained its final shape when a movement started which originated the Mottamfaisal[2] settlement of Mr. Kindersley. In 1826 the Governor, Sir Thomas Munro, visited Tanjore and resolved to carry out a survey and a settlement field by field after the method which had been adopted in the Ceded Districts. This plan had been rejected six years earlier on account of the intrinsic difficulty of such settlements, the supposed advantages of corporate union which were imagined to be essentially involved in a village settlement, and the idea that in Tanjore a field-war or ryotwar assessment was inconsistent with the system of common ownership and periodical distribution of lands. It is obvious that to Sir Thomas Munro, who was of all people competent to give an opinion as to the possibility of just field assessments and who firmly believed in fostering independence by settlements with the individual, the first two arguments at any rate cannot have seemed convincing. Nor, as experience has proved, was the third difficulty insurmountable. Moreover he found the ryots willing to accept a fixed field assessment

[1] The *kuruvai* or *kár* genus of paddy generally yields a more abundant harvest than the *sambá*. See Chapter IV, p. 93.

[2] See note 1 on p. 182.

CHAP. XI. ENGLISH METHODS.

as likely to save them from two objectionable incidents of the present settlement. Firstly, they wanted to have a fixed settlement altogether independent of prices, from rises in which they desired the exclusive benefit; and secondly, they disliked the inquisitorial nature of the constant inquiries into their produce which were necessary in the frequent application of the rules of remission on account of unfavourable season.[1] No doubt too the villages still remaining under *amáni* hoped that a new and more generous settlement would enable them to give up that vexatious system.

Survey and Mottamfaisal settlement, 1827–30.

A survey was accordingly commenced in 1827 and was completed throughout the district in the course of the three years 1828–30 by Mr. Kindersley, who became Collector in 1828. With regard to the nature of the settlement to be carried out there was a great deal of disagreement and misunderstanding between the Collector and the Government,[2] and the wishes of neither were actually followed. It had been the desire of the Government that along with the survey there should be a complete recalculation of the village grain and money standards. It had indeed been Munro's opinion that the chief difficulty would be in determining the sum to be laid on each village, 'because there is a very great want of accounts on which any dependence can be placed.'[3] Mr. Kindersley on the other hand was satisfied to modify the Olungu standards according to the extent of cultivation now properly ascertained and the circumstances of the village generally, and to accept the resulting figures as the new village assessments. Thus, as far as the village totals went, all the new settlement did was to confirm with modifications dictated by experience the old Olungu assessment of Mr. Cotton, only converting into a fixed demand an assessment which was variable with prices. The general effect of the modifications was to increase the demand on the rented villages, chiefly owing to increased cultivation, and to decrease it on lands which had remained under *amáni*. On the whole a slight increase was realised in revenue and a considerable excess over the old Olungu area was ascertained by survey. A further step was however taken by the distribution of the village total among the recently surveyed fields. This was done primarily by the mutual agreement of the ryots themselves; but their distribution was checked and remodelled after an examination of the fields by assessors appointed by the Collector.

[1] Up to 1849 these rules had annually to be brought into operation for a large number of villages.

[2] Munro was now dead.

[3] From the Government to the Board of Revenue, dated 3rd April 1827, para. 6.

CHAP. XI. ENGLISH METHODS.

Only partially introduced.

The Government strongly disapproved of these proceedings as being less scientific than the settlement ordered by them, and as depending on a 'bargain or composition' between Government and the mirásidárs in which the more obstinate would necessarily win. Accordingly, in 1831, as soon as they realised the precise nature of the Collector's proceedings, they forbade the extension of the settlement to any villages beyond those which Mr. Kindersley had already assessed. The completion in some villages of what had been already begun occupied some little time. At the end of Mr. Kindersley's settlement proceedings we find that 3,079 villages (between a half and three-quarters of the whole district) had been resettled in the gross,[1] and that in 1,818 of these the gross assessment had been apportioned among the fields.

Its extension in 1859.

This settlement, which had been so strongly condemned in 1831, was considered in 1859 to be the one best adapted to Tanjore, and was ordered to be extended to those parts of the district where Mr. Cotton's Olungu settlement still prevailed. By that time a continued rise in prices[2] had rendered the position of the villages assessed under the fixed settlement of Mr. Kindersley infinitely more advantageous than that of the Olungu villages, which had frequently to receive remissions owing to the combination of years of high prices with bad seasons and short produce. A large special remission of over nine lakhs of rupees was given to the Olungu villages in 1858 out of the increment on the assessment due that year in consequence of the increased prices; but a condition was attached to it that the ryots should agree to the conversion of the Olungu into a Mottamfaisal settlement for the future. The result was that all but a few villages (which will be referred to hereafter) were brought under Mr. Kindersley's settlement. Its extension was carried out by Mr. V. Rámayyangár (subsequently Díwán of Travancore) under the direction of the Collector Mr. Cadell. The principles adopted were in the main the same as those followed by Mr. Kindersley. Most if not all of the villages were settled in the gross without apportioning the assessment among the fields. The increase in area now brought to account was seven per cent., and the increase in assessment over the Olungu standard (*i.e.*, without any

[1] It is curious to find that this settlement has been named after the one element in it which was perhaps least peculiar to it when compared with previous settlements, namely, the fact that in it an 'assessment in gross' *(mottamfaisal)* was made on the villages as a preliminary step. The assessment of the fields *(taramfaisal)* was far more characteristic. As however the majority of the villages ultimately brought under this settlement were only settled in the gross, it was this quality that was most striking to the later writers who compared it with the detailed assessments of other districts.

[2] In 1858–59 the price was 169 per cent. over the Olungu communication rate.

increment from prices) was only two per cent. At the same time a new and important rule was introduced throughout the district with regard to remissions of revenue in bad seasons. In the Olungu system ryots were allowed in cases of a material failure of crops to claim a settlement on the actual produce. Formerly this right was conceded also under the Mottamfaisal settlement because, under the principle of a lump assessment, the land was in reason equally entitled to it. When this settlement was introduced into the remaining Olungu villages, the privilege, which was incidental to the now defunct Olungu settlement, was abolished throughout all alike; and they came under the ordinary ryotwar rules on the subject according to which remission of assessment extended only to so much of the land as proved unproductive.

Dry lands.

The above account has been mainly applicable only to the irrigated lands, which form by far the most important revenue area in Tanjore. There remain what are now termed the dry lands. Under the native governments these were apparently divided into three classes, namely, (1) those cultivated with dry grains without irrigation, (2) those cultivated without irrigation with any other crops, and (3) those on which garden crops were grown under irrigation. Of these the first class was administered on the *amáni* system, and the second and third had to pay a fixed money assessment on rates fixed by Venkájí, the first Marátha king in 1675, which remained in force till the British acquisition of the district. During the first three years of the British administration the first two classes of dry lands were placed, like the paddy lands, under *amáni*. In 1803–04 they were roughly assessed at Rs. 1⅙ per acre with the option of coming under *amáni*; and in the settlement of the next three years, 1804–07, they were partly assessed on an estimate of their productive value and partly on actual produce and prices. Meanwhile the garden lands (class (3) of the dry lands referred to above) had been, except in 1803–04, assessed with what was in some places called a *dinusu* ('kind') assessment which varied according to the kind of crop grown upon it; but in 1805–07 the Government insisted on their being assessed according to the productive power of the ground. During the three leases between 1807 and 1820 all three classes of dry lands were assessed at money rates. There was a uniform rate in each village for garden land, and another uniform rate for the two first classes. The garden land rates were retained in the Olungu and Mottamfaisal systems and with slight modifications up to the time of the present settlement. They represented the average of the first Collector's original rates (established in 1800) on as many of the 32 kinds of crops, classified by him as 'garden crops,' as happened in the three years previous to

CHAP. XI. ENGLISH METHODS.

1807-08 to have been cultivated in each village. The assessment on the other dry lands was more often altered than on the garden lands. The Government share was calculated at 60 per cent., and the commutation prices remained more or less the same as the selling prices of the years 1800-07. In the villages where no 'field-war' assessment was made there was one uniform rate for each village. In the field-assessed villages the village assessment was distributed over the fields according to their relative values.

State of things previous to recent Settlement.

When the extension of the Mottamfaisal settlement had been concluded the tenures in force in the district were as follows: (1) there remained one petty hamlet still under the Olungu rent system, because it had refused to accept the Mottamfaisal settlement, and another petty hamlet on a grain rent; (2) forty-six villages in the sandy plains in the south-east corner of the district, which, owing to the extremely variable nature of the fertility and cultivation of their lands, had all along been treated separately from the other villages of the district, were still settled at a lump assessment per village distinct from both the Olungu and the Mottamfaisal assessments; (3) 112 villages which had been transferred to the possession of Government from the Rája's private estate in exchange for some villages given to him, and in which the tenants had no occupancy rights, were also leased out on lump money assessments for terms of years, and one similar village was leased out on a grain rent; (4) all other villages were included in the Mottamfaisal settlement, the majority of them being assessed in lump, while in only about 1,500 was the assessment apportioned among the lands. It must be observed however that, whether the assessment had been apportioned field-war or not, the settlement was essentially ryot-war. As early as the Olungu assessment, it will be remembered, the Government had withdrawn any objection to the principle that each individual ryot should be held primarily responsible for the revenue assessed on his share of the village property. The whole village was then held jointly liable for any arrear not realised from the responsible individual; but it is unlikely that this was often enforced, and the theory of the joint liability of the village was not probably long maintained. It is not clear when it was abandoned. Under the Mottamfaisal settlement the form of individual pattas and chittas was introduced in 1865, and thereafter the only thing that differentiated the position of the individual pattadars of Tanjore from those in other districts was that their holdings were generally estimated not in acres and cents but as a fractional share of the whole village. This was the less to be deplored as private sales of land also generally took place by shares. There was moreover no

serious obstacle to the complete amalgamation of the *mirási* tenure with the ryot-war and field-war systems as known elsewhere. Where the periodical distribution of lands was persisted in, a periodical transfer of pattas could also be made with the consent of all parties concerned. What however happened in most cases was that the periodical distributions of land were not made and that a former distribution became stereotyped. At the present time there are several villages in which the time for redistribution is at hand, and the ryots have not decided whether to redistribute or to retain the present tenure as final. In at least one village[1] a partial transfer of lands goes on year after year, and the whole village is accordingly entered in one joint patta. In another village a decree for redistribution was recently obtained from the civil courts.[2] But these are quite exceptional cases, and it may be said generally that the system of redistributing fields and with it most traces of the old communal ownership of village lands is dead throughout the district.

CHAP. XI. ENGLISH METHODS.

THE NEW SETTLEMENT.

Whether a scientific survey and resettlement could be with advantage introduced into Tanjore was a question which was much discussed. In 1881 the question underwent a thorough investigation and the Government eventually decided that the district should be surveyed and settled. It was then shown that both the Olungu and the Mottamfaisal settlement had been essentially unscientific. The standards of produce condemned by Munro in 1827 had been again adjusted on hardly more reliable data than before, and the commutation price was only about five-eighths of what it was in other districts. The exact area of the district was uncertain, but, accepting the figures of the survey of 1827–30, the average rate paid per acre on irrigated land was small when compared with other districts. It was decided in 1887 that the work of settlement should be entrusted to Mr. G. P. Clerk after the completion of the settlement in Madura. In December 1888 a few field hands were accordingly deputed to begin classification in the Kumbakónam taluk; but it was not till September 1889 that Mr. Clerk and the remainder of his staff were able to move into Tanjore.

Carried out, 1889–92.

In September 1890 Mr. Clerk submitted a scheme to the Board of Revenue for the settlement of the district based on the classification results of three taluks (Kumbakónam, Tanjore and Shiyáli) which were selected as fairly representing all classes of soils and of irrigation sources. Before,

[1] Kónérirájapuram in Máyavaram taluk. This is chiefly inhabited by Váttima Bráhmans, who are very clannish. See Chapter III, p. 79.

[2] Mullangudi in the Kumbakónam taluk. The suit is O.S. No. 404 of 1891 in the Court of the District Munsif of Valangimán.

CHAP. XI. THE NEW SETTLEMENT.

however, the proposals could be submitted to the Government, the classification of the remaining six taluks was brought to a close; and a complete scheme for the whole district was submitted by the Board in its Proceedings No. 719, dated November 1st, 1892.

General features.

By this Settlement all the villages in the district were brought under one system. There was no essential difficulty in bringing the 46 villages in the south-east of the district which had been assessed on a lump assessment (the '*kattu-kuttagai*[1] villages' as they are called in old records) into line with the others; and in the case of the Government villages of the old Palace estate the occupancy right was sold to the ryots, and they were henceforth treated like the rest of the district. The survey and settlement then proceeded on the same scientific lines as elsewhere.

Survey excess.

The survey showed that the area under cultivation amounted in the aggregate to two per cent. more than that shown in the old revenue accounts. The greatest difference between the old and new survey was in Tirutturaippúndi taluk, where it was twelve per cent.

Irrigation sources.

The irrigation sources were divided into five classes. The river channels were divided into three and the rest into four classes. The first class of the non-deltaic parts was however considered to be equal to the second class of the river channels. The first class of the latter were chiefly the channels at the apex of the delta in the Tanjore and Kumbakónam taluks and the west of Nannilam, and the Coleroon channels. In all these cases the deposit of silt is uninterrupted and rich.

Dry lands.

As far as dry lands were concerned the district was divided into two groups. Roughly speaking, the whole of the non-deltaic portion of the district and some of the villages in the south-east were classed in the second group owing to their comparatively backward condition, both as regards facilities of communication and general prosperity; while the rest of the district was placed in the first.

Process of assessment.

The standard crops adopted were paddy for the wet lands and ragi, cambu and varagu for the dry lands. The commutation prices of these grains were deduced by taking the average of the prices of the twenty non-famine years preceding 1891-92 and allowing fifteen per cent. for merchants' profits. For paddy the mean was struck between the prices of the first and second sort. The resulting prices per garce were: paddy Rs. 121, cambu Rs. 134, ragi Rs. 130, varagu Rs. 76. Only one commutation price was considered

[1] *Kattukuttagai* means a money rent.

CHAP. XI. THE NEW SETTLEMENT.

necessary for each grain throughout the district. The grain standards were obtained in the case of the wet lands by actual crop experiments, and in the case of dry lands by considering the outturns sanctioned for similar lands in adjoining districts. These standards varied in the case of wet lands, according to the ultimate classification, from 1,300 Madras measures per acre to 400 measures. For the dry lands (where the assessment was obtained from the average of the values of the three typical crops) the outturns varied according to the land classification, in the case of ragi from 400 to 120 measures, of cambu from 320 to 110, and of varagu from 550 to 200 measures. The expenses of dry cultivation were likewise deduced from the figures adopted from similar adjoining districts, while for wet lands they were fixed after careful enquiry. For the wet lands they varied between Rs. 14 and Rs. 5 per acre and for dry lands between Rs. 5-8-0 and Rs. 2-10-0. For vicissitudes of season and for unprofitable areas, such as field banks, etc., included in ryots' holdings, an allowance of fifteen per cent. was made in the tracts irrigated from the river, and of twenty per cent. in the rest of the district. The classification of soils adopted in this Settlement is described in Chapter I. Fifteen classes were worked out for wet lands and twelve for dry. For each class the grain outturn was converted into money at the commutation rate, the percentage allowance for unfavourable seasons was made and finally the deductions for cultivation expenses were subtracted. The result was the net produce of the land in money and of this one-half was taken as the assessment. The assessment in no case amounted to a third of the gross produce, and in many cases amounted to a much smaller fraction. In the case of the rich *padugai*[1] dry lands between the river banks and the flood embankments two special rates of Rs. 7 and Rs. 5 were sanctioned without the ordinary calculations.

General results.

The rates so arrived at are given in the margin. Of the wet lands only a very small percentage were assessed at the higher rates. Less than one per cent. were charged either Rs. 14 or Rs. 12 per acre, and less than twelve per cent. more than Rs. 9. The highest rate of Rs. 14 was applied only to 900 acres, forming an exceptionally fertile tract of land in the Tanjore taluk popularly known as 'the breast of Tanjore.' No less than 67 per cent. of the irrigated land was

Wet.		Dry.	
RS.	A.	RS.	A.
14	0	7	0
12	0	5	0
10	0	3	0
9	0	2	8
8	0	2	0
7	0	1	8
6	0	1	4
5	0	1	0
4	8	0	12
4	0	0	8
3	8	0	4
3	0		
2	8		
2	0		
1	8		

[1] See Chapter IV, p. 100.

CHAP. XI. THE NEW SETTLEMENT.

assessed at from Rs. 5 to Rs. 8 per acre. The total wet ayacut according to the Settlement was (in round figures and including the Arantángi division) 760,000 acres, and the assessment Rs. 47,89,000. About 357,000 acres were registered as dry and charged a total assessment of Rs. 5,27,300. The bulk of this area, almost one-half, is assessed at Rs. 1-4-0 or Re. 1 per acre, and a sixth of it at rates below one rupee. Of the remainder about a quarter is settled at rates ranging from Rs. 2-8-0 to Rs. 1-8-0.

The result of the survey and settlement amply justified the belief that both the previous survey and settlement had not adequately represented the resources of the country. The survey, it is true, only showed an aggregate increase in the cultivated area of two per cent. over the extent shown in the revenue accounts. But the total difference in assessment between the old and the new settlement amounted to over twelve lakhs of rupees, or an increase of 29 per cent. over the figures of the former. The corresponding increases in the taluk assessments vary from fifteen per cent. in Pattukkóttai to 36 per cent. in Tanjore and Kumbakónam. Nannilam follows with 33 per cent. And yet the average rates are not high when compared with those of other districts. The average wet rate for the district is Rs. 6-4-9 per acre, which is less than that in Kistna and Trichinopoly. The average wet and dry rates per taluk are shown in the following table :—

Taluks.	Dry.		Wet.			
			Occupied.			Unoccupied.
	Occupied.	Unoccupied.	Delta.	Non-delta.	Total.	
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Kumbakónam	3 4 5	2 15 9	8 3 2	...	8 3 2	7 12 0
Mannárgudi	1 3 9	0 15 4	5 7 1	13	5 6 1	4 3 11
Máyavaram	1 15 9	1 11 1	6 1 10	...	6 1 10	4 6 6
Nannilam	2 2 9	2 0 2	7 2 8	3 5 7	7 2 8	6 14 0
Negapatam	1 3 5	0 15 2	5 11 3	3 0 7	5 10 11	3 11 1
Pattukkóttai	1 0 7	0 8 4	3 14 11	3 7 11	3 8 0	2 10 1
Shiyáli	1 5 8	1 0 9	5 13 2	...	5 13 2	4 4 6
Tanjore	1 5 3	0 13 1	7 15 7	3 7 0	6 15 4	3 6 11
Tirutturaippúndi ...	1 0 9	0 12 7	4 10 2	...	4 10 2	3 11 3
District average ...	1 7 8	0 15 5	6 7 9	3 6 11	6 4 9	3 11 4

A few minor aspects of the new Settlement need mention. Out of about 72,000 acres of Government land annually paying a charge for second crop, a total area of only 23,430 acres was registered as double crop land. Of these, 22,565 acres in Tanjore and Kumbakónam taluks were made subject to a second crop charge of half the first crop assessment, while the rest were allowed to compound for the second crop charge at one-third, one-fourth or one-twelfth of the first crop charge. The total area of assessed waste available for future occupation in the district amounted to 59,000 acres of dry land

assessed at Rs. 57,000 and 19,000 acres of wet assessed at Rs. 70,000. The dry waste formed only fourteen per cent. of the total arable area under that head, and the wet waste only two per cent. More than half of the latter was in Tirutturaippúndi taluk and is mostly low land, ill-drained and liable to submersion.

Tree revenue.

The revenue derived from trees deserves special mention. Under native rule there was no fixed system regarding it. In some cases the Government divided the produce with the ryots, in others the topes were rented out, and in yet others they were assessed at a fixed rent in money. In the first year of the British administration Mr. Harris classified the productive fruit-trees and established a tax per tree for each class. Exempted from all tax in 1803–04, trees were again taxed on Mr. Harris' scale in the next year, and again in the following year were exempted from all tax except a small assessment on topes. By 1810 the tree-tax system had been reintroduced and it seems (with occasional variations before 1829) to have continued, on the scale laid down by Mr. Harris, until the present Settlement. The question was raised in 1855—58 whether this tax should be abolished and a land-tax substituted for it; but it was decided that it should be maintained, as it gave satisfactory results and encouraged tree planting. Trees on inam and patta lands and on private porambokes (such as field-ridges and backyards) were exempted, and the tax was generally confined to topes (other than those planted under the tope rules) and to trees on waste lands, assessed, unassessed or poramboke. At the new Settlement the tax on trees on assessed waste land was discontinued and a land-tax was substituted for it. For trees on unassessed waste lands or public porambokes the tree-tax system was continued. It was impossible to lease such trees, in the manner followed in other districts, as the ryots are considered to own them. Meanwhile the claim to the ownership or right to tax trees on private porambokes was foregone by Government as these had been included in pattas. The ownership of untaxed trees (*i.e.*, of trees not included in Mr. Harris' list) when standing on inam or patta lands lies with the ryot. But special rules govern such trees on all other lands. Those planted by ryots on river or channel banks belong to them or their descendants; and so do those in backyards owned by ryots, or those planted by ryots on *padugais* within twenty yards of the river bank before 1864 (when the cultivation of *padugais* within that limit was prohibited). All others belong to Government.

Cost of Settlement.

It had at one time been apprehended that the cost of survey and resettlement might swallow up any increase in

CHAP. XI. THE NEW SETTLEMENT.

revenue obtained thereby. The fears were far from being realised, as the cost of survey and settlement only amounted to Rs. 21,06,661, and the net gain to the Government was 57 per cent. per annum on the total outlay.

It may be interesting to compare the various estimates of the quantity of grain produced by the irrigated land which have been made at various times.

Comparison with former Settlements.

The following table shows (where available) the number of acres considered in certain important settlements, the estimated gross outturn per acre (both in terms of the *kalam* then in force and also as tentatively reduced to the *kalam*[1] of 1893), the Government demand per acre in terms of the latter *kalam*, with the percentage which the Government demand bears to the gross produce :—

Settlement.	Acres.	Gross produce. Old kalams per acre.	Gross produce. Kalams of 1893 per acre.	Government demand per acre in kalams of 1893.	Percentage of Government demand to produce.
Dabír Muri	579,332	19·96	17·29	...	...
Nawáb's Amáni management [2]	579,332	22·96	17·43	10·29	59·0
Dabír Muri with Baccanna's increase ...	585,454	22·14	19·18	10·68	55·7
Amáni outturn of 1800–01	530,215	26·53	20·14	10·68	53·0
Do. of 1803–04	429,317	18·12	15·91	6·85	43·1
Mr. Wallace's settlement of 1804–05 ...	472,681	21·88	19·21	8·65	45·0
Mr. Wallace's settlement of 1805–06 ...	552,807	20·96	18·40	7·76	42·2
Mr. Cotton's Olungu settlement of 4,035 villages, 1822–23	437,031	24·13	22·07	6·61	30·0
Mr. Kindersley's Mottamfaisal settlement of 816 villages, 1828–29	94,461	23·95	21·91	8·07	36·8
Mr. Rámayyangár's settlement of 1,545 villages, 1859—61	250,809	23·24	22·72	7·19	31·6
The present Settlement, 1893-94—					
(1) Delta	714,109	26·2	26·2	6·2	23·7
(2) Uplands	46,250	17·8	17·8	3·3	18·5

The figures in the last column but one for the British settlements prior to 1851 are not those shown in the contemporary accounts of land revenue as the Government demand. In the settlements before 1820, besides the land revenue proper, the ryots had to pay ¼ per cent. of the gross produce per acre to the karnams, ·607 per cent. to Government for

[1] The Tanjore *kalam* has varied from time to time and the subject is an obscure one which has not been thoroughly elucidated. From the results arrived at in the correspondence given in B.P. (Rev. Sett., L. Rec. and Agri.), No. 192, dated 16th May 1894, the following valuations in tolas of the *marakkál* (one-twelfth of a *kalam*) have been tentatively adopted. Two hundred and five till the end of 1800–01 ; 237 for 1803—06 ; 247 for 1822—29 ; 264 for 1859—61 ; and 270 for 1893.

[2] It is assumed that the number of acres considered was the same as in the Dabír Muri of approximately the same time.

distribution to Bráhmans and pagodas, and 1·58 per cent. to Government for a police fund.[1] These have been added to the Government collections shown in the last column but one. By the time of the Olungu settlement, all of these but the police fees were amalgamated with the land revenue, and accordingly only an addition of 1·58 per cent. to the land revenue proper has been found necessary for that and the earlier Mottamfaisal settlement. The persons or institutions supported by these percentages are now (with the exception of the Bráhmans) maintained by Government from general funds or, in the case of the pagodas, by assignments of land revenue. The percentages have therefore been included in the last column but one both to show the sums actually paid by the ryots and for purposes of a just comparison with later settlements. It must also be remembered that till 1868 the Government was foregoing between 4 and 5 per cent. of the revenue, which was theoretically being paid by the ryots to the village menials. These amounts are not shown in the last column but one, but should be borne in mind when making comparisons.

Inams.

The area wholly or partially exempt from the payment of revenue under the general designation 'inam' consists (including the Arantángi division) of 170,434 acres. This is divisible into three main heads, namely, (1) inam proper, (2) lands on which the revenue has been assigned in lieu of ready money allowances to native religious institutions, and (3) lands belonging to the private estate of the late Rája, known by the name of *mókásá*.

All alienations under the first and most important head, excepting a few grants made by the British in the early part of last century,[2] were made by the Marátha rulers in the course of the previous two centuries; the great bulk of them by Rájas Pratáp Singh and Tulsájí. As Tanjore, until it passed under British dominion, was subject to a regular government with a recognized sovereign, none of its inams originated as elsewhere in irregular alienations by the zamindars, poligars, etc., who in other parts of the south temporarily usurped the power of government. These alienations consist almost wholly of endowments of religious and charitable institutions and grants for the benefit of individuals; the latter chiefly Bráhmans. Another description of inams common in the

[1] The nature of these percentages is briefly described below on p. 193. An exhaustive treatment will be found in the original edition of this book. The facts given have been verified by a reference to the old jamabandi accounts.

[2] These consist (*a*) of the villages assigned to certain chattrams in lieu of resumed salt pans, (*b*) of villages granted as an endowment to two chattrams, in the one case at the request of the Rája, in the other for different reasons. (See G.O., dated 28th June 1836.)

CHAP. XI. INAMS.

district were those for the remuneration of services to the State or to village communities. Such were the assignments of revenue for the remuneration of the karnams, of kávalgárs (the rural constabulary)[1] and in some few cases of talaiyáris or village watchmen. But the assignments to karnams made in 1807 were resumed in 1820 and the land emoluments of the kávalgárs were resumed in 1814. The talaiyári inams were enfranchised by the Inam Commissioner. Hence there are now no service inams in Tanjore. The tenures on which the inams are held vary in the degree to which they are exempted from paying revenue. Four hundred and fifty-three villages under the *sarvamányam* tenure are fully exempt, 600 *shrótriyam* villages are charged with a light quit-rent called *jódi;* 46 villages are charged with a higher quit-rent; eleven are assessed with a fixed grain payment convertible into money at the average current selling price of the year, and six *ardhamányam* villages are charged with half the regular assessment. These were all settled by the Inam Commission in 1859, which, in this district, interfered in only a few cases with the existing tenures.[2]

The second class of inams comprises lands assigned in lieu of ready money allowances to native religious institutions. These date from 1863. Hindu temples and a few Muhammadan mosques were drawing money allowances from the treasury under 'treaties and engagements' to the amount of one and a half lakhs of rupees; and objections having been taken in England to direct payments to native religious institutions, these were converted into assignments of land revenue of a value equal to the payments *plus* ten per cent. to cover vicissitudes of season and cost of collection.

The private estate of the late Rája is still enjoyed by his family and is managed by a receiver subordinate to the District Judge.[3] These *mókásá* villages are chiefly to be found in the Tanjore and Kumbakónam taluks, but there are also a fair number in Mannárgudi and a few in all the taluks except Nannilam. There are 190 villages so classified as well as some detached pieces of land, amounting in all to over 35,000 acres. The only items of revenue paid by these are a small police fee, the water-rate for irrigating dry lands with Government water, and cesses.

ZAMINDARIS.

There were formerly in Tanjore twelve small estates held on zamin tenure. No reliable information survives regarding their origin. It is said that they date from the time of the

[1] See Chapter XIII, p. 206.

[2] These figures include those for the Arantángi division.

[3] In consequence of family disputes this official was appointed by the District Judge in 1866.

Náyak Rájas, who no doubt brought the poligar system from the north, where, under the Vijayanagar empire, it was very common. They were probably created to control the wild Maravan and Kallan tribes, for they are all situated in the upland tracts of Tanjore and Pattukkóttai taluks and their present owners nearly all belong to those two castes and are probably descendants of former chiefs of theirs. None of these estates were permanently settled under Regulation XXV of 1802, but in 1865 the Government authorised the issue of istimrar sanads on the then existing *peshkash* to such of the poligars as agreed to have their uncertain tenure converted into a permanent settlement. Most of them agreed and accepted title-deeds accordingly; the remainder hold their estates as 'unsettled *pálaiyams*.'

Of these estates the most important is that of Gandarvakóttai in Tanjore taluk; twenty plots, mostly of an insignificant size, of this have been alienated. The present area and *peshkash* are 48,446 acres and Rs. 5,929.

VILLAGE ESTABLISHMENT.

When Tanjore came under British rule the village establishment included only servants of the village community and contained no regular official of the Government. It consisted ordinarily of a karnam (accountant), nirganti (distributor of irrigation water), talaiyári (village watcher), vettiyán (scavenger), doctor, watcher of stray cattle, washerman, barber, carpenter and smith. There was no village headman,[1] and the duties of that office were discharged by the village senate or *grámapravartikam*. An attempt was made to establish the office of village munsif with police and judicial functions in 1816, but there was great difficulty in inducing leading ryots to accept the office. The collection of revenue was added to the duties of the post in 1836, but it was not until the revision of the village establishments in 1868 that better salaries led to the office being sought after and the duties being performed satisfactorily. The karnam in the above list was only the private servant of the ryots, and traces of his unofficial functions were to be found till long afterwards in the *kudi karnam* who in some villages was distinguished from the *sarkár karnam*. The office of Government karnam was created in 1807. All the above servants except the monigar and the Government karnam were paid by percentages on the gross produce of the village. These percentages were deducted from the gross produce of the village before it was divided between the ryot and the Government for revenue purposes. They were regulated and

[1] The vattam maniyagars spoken of by the Commissioners of 1799 were apparently revenue collectors in charge of a group of villages.

CHAP. XI.
VILLAGE ESTABLISHMENT.

settled by the first Collector Mr. Harris. These fees were gradually done away with, such of them as remunerated servants available for State services being appropriated for the improvement of the Government village establishment which was revised in 1868. The monigar and the karnam had long been paid from the treasury, and the talaiyáris had been partly paid by assignment of the Government assessment on about 600 acres of land. These lands were ultimately enfranchised under the inam rules. After the revision of 1868 the village establishments consisted of a village munsif, a karnam, and a vettiyán for each *vattam* or group of villages. The vettiyán was no longer a scavenger, but a village peon. The establishments were again revised in 1899, when the office of Government talaiyári was introduced. The number of *vattams* is now 1,440. There are at present 1,385 karnams, 18 assistant karnams, 1,473 monigars or munsifs and a large number of vettiyáns and talaiyáris. The cost per mensem is nearly Rs. 46,000.[1]

REVENUE ADMINISTRATIVE DIVISIONS.

When the British acquired possession of the country it was divided into five *subahs* which with some modifications dated from the time of the first Marátha king. The head-quarters were Tiruvádi, Kumbakónam, Máyavaram, Mannárgudi and Pattukkóttai. These were subdivided into a great many taluks, the number of which was constantly altered till it reached the present figure in 1860. The district was originally formed into two collectorates, the northern under Mr. Grant and the southern under Mr. Harris; but in April 1800 the whole province of Tanjore (with Cuddalore) was constituted a single collectorate under the latter officer. Cuddalore was transferred next year, and from 1805 Trichinopoly and Tanjore were united under Mr. Wallace into one collectorate, and so remained till 1809, when they were separated and again constituted into independent charges. The Collector's head-quarters were successively at Negapatam (1799), Tranquebar (1845) and Tanjore (1860). His office is still stationed at the last of these, though he himself resides at Vallam. The subdivisions have been altered more than once. At present Kumbakónam taluk is in charge of one Civilian Divisional officer, Nannilam and Negapatam taluks under another; Pattukkóttai taluk under an Assistant Collector or a Deputy Collector with his head-quarters at Tanjore; Mannárgudi and Tirutturaippúndi under the Deputy Collector of Mannárgudi; Máyavaram and Shiyáli under the Deputy Collector of Máyavaram; and Tanjore taluk under the Head-quarter Deputy Collector.

[1] Including the figures for Arantángi.

CHAPTER XII.

SALT, ABKÁRI AND MISCELLANEOUS REVENUE.

SALT ADMINISTRATION—Development of the present system—Number and character of factories—Production and quality of salt—Védáranniyam spontaneous salt—Quantity of salt produced—Fish-curing yards—Manufacture of saltpetre. ABKÁRI, ETC.—Arrack—Toddy—Opium and hemp drugs. CUSTOMS—Land transit duties—Sea customs. NCOME-TAX. STAMPS.

CHAP. XII.

SALT ADMINISTRATION.

Development of the present system.

UNDER the Marátha government no revenue was derived from salt except the transit duty levied on it in common with all other articles of commerce. The ownership of the saltpans was divided between the managers of certain religious and charitable institutions, to whom the proprietary right *(mél-váram)* had been assigned by the native government, and certain ryots who possessed an occupancy right *(kudiváram)* similar to that recognized in the case of agricultural lands. The latter manufactured the salt and divided the produce with the former. In the case of the great Védáranniyam salt swamp (hereafter to be described) no occupancy right existed, and the managers of the Védáranniyam temple, who were the assignees of the revenue from it, realised the whole of the profits. This state of things was fundamentally altered by the British Government on the establishment of the salt monopoly by Regulation I of 1805. The assignments of the proprietary right to saltpans were resumed, and the occupancy tenants were only permitted to continue the manufacture of salt on condition that they handed over the whole of the produce to the officers of Government, receiving the value of their own share *(kudiváram)* at certain money rates.

The excise system was gradually brought into operation in the district in or soon after 1883. Under this, the salt is manufactured by licensees and stored by them under the superintendence of Government, but may be sold by them without restrictions when once they have paid the excise duty. But, as elsewhere, it has been found necessary to control the market by the maintenance of a few Government factories, at which salt is made on the old monopoly system.

CHAP. XII.
SALT ADMINISTRATION.

Number and character of factories.

The number of factories has decreased very largely during the development of this system, since the gradual enhancement of the duty has increased the temptations of illicit manufacture, has therefore necessitated an expensive preventive staff, and has thus led to the concentration of the manufacturing area, in order to render the size of this staff as small as possible. While in 1855 there were 23 factories in the district, these have by successive changes been reduced to seven. At Neidavásal (Shiyáli taluk, extent 130 acres), Tranquebar (54 acres), Negapatam (255 acres), and Tambikkinallavankóttai (Pattukkóttai taluk, 204 acres) salt is only manufactured on the excise system, while at Kattumávadi[1] (extent 92 acres) it is made solely on the monopoly system. At Adirámpatnam there are two distinct parts of the factory, in one of which (extent 115 acres) excise salt alone is made, while in the other (which was opened in 1888–89 for the exclusive manufacture of monopoly salt, and is 41 acres in extent) a compromise called the 'modified excise system' has been recently introduced. In this arrangement a condition is inserted in the excise license by which Government is empowered to take over the stocks of the licensees whenever it so desires. The advantage is obvious. Government need thus only accumulate salt on its own account when it is absolutely necessary to control excise prices, and need not incur the trouble and expense of direct manufacture. At Védáranniyam the existing factory (extent 109 acres) is an excise factory, but here too the modified excise system is in force. Till very recently there was also a monopoly factory in existence at Védáranniyam; but the introduction of the modified excise system into the excise factory has rendered this unnecessary, and it has been closed.

Production and quality of salt.

All the factories except those at Negapatam, Tranquebar and Neidavásal (where brine pits are used) are supplied by direct flow from the sea. The Védáranniyam brine supply is received from the water stored after the Vaisákham high tide described below. It is caught in a supply channel and mixed with sub-soil brine. All the factories are 'cultivated' on what is called the single irrigation system. The quality of the salt depends very much on the energy of the individual ryot, but a few statements of fairly general application may perhaps be laid down. Negapatam, Adirámpatnam and Védáranniyam produce a dark coloured salt, whilst that scraped at Kattumávadi is as white as any to be found in the Presidency.

[1] At Kattumávadi the monopoly system was never abolished. The factory was and is still designed particularly for the supply of salt to Pudukkóttai State.

SALT ADMINISTRATION.

Of the three former factories, the beds at Védáranniyam, which rest on sand, give a whiter salt than those at Adirámpatnam, which are made in clay. Generally speaking, the Tranquebar product is lighter (a great commercial asset [1]) than that of the other factories. This is sometimes said to be due to the seasonable showers usually received there. In chemical purity, however, the salt of Kattumávadi and Adirámpatnam stands first, and is followed closely by that made in the other southern pans.

An attempt was made in 1901 at the Government factory at Adirámpatnam to produce salt by the Bombay methods, so as to compete with the salt of that Presidency, which, owing to its flavour, lightness and firmness, has threatened to successfully invade some portions of Madras. The experiment however failed and was discontinued.

Védáranniyam spontaneous salt.

Tanjore possesses an additional important source of supply in the great Védáranniyam swamp [2] (the largest salt swamp in the Presidency), which provides 'spontaneous salt' in almost unlimited quantities by the natural action of the sea and sun. The swamp is filled by two periodical high tides or floods, called the *Chittrai parvam* and the *Vaisákha vellam*, occurring on or about the full moon days in May and June respectively. In former times this sea-water was retained by low bunds provided with sluices to prevent the water retreating; but even without these it collects in pools in the hollows of the ground, and is evaporated by the sun. The salt thus formed is of excellent quality, and used to form in such large blocks that, during the days of the Rája's government, it was usual to mould it into figures of elephants, horses and the like and to send them to the court as presents. It however labours under the immense commercial disadvantage of being heavier than ordinary salt, and is therefore practically valueless for purposes of trade. It has not been gathered since the introduction of the excise system.

To prevent the illegal use of this spontaneous salt the swamp is regularly patrolled. To prevent it from extending inland the inlets from the sea are now closed at the time of the periodical high tides, so as to exclude the salt water.

Quantity of salt produced.

In the amount of salt issued for sale the Tanjore district ranks fifth in the Presidency. Small quantities are imported from Chingleput, South Arcot, Madura and Tinnevelly; but, apart from these, the district provides for its own needs and

[1] Salt is sold retail by measure but bought wholesale by weight, so that the lighter salt is preferred by merchants.

[2] See Chapter I, p. 3

CHAP. XII. SALT ADMINISTRATION.

for a moderate export trade, which is chiefly directed to Trichinopoly and the Pudukkóttai State. Formerly there was a considerable export of salt by sea to the Straits Settlements; but this was practically put an end to by the introduction of the condition that the exporter of salt (which when shipped to foreign countries is not taxed by the Indian Government) should first pay the duty, and obtain a refund on production of proof that it was landed out of British India. This restriction has now been modified and there was a slight revival of the trade from unusual causes in 1901-03.

Fish-curing yards.

As elsewhere, fish-curing yards have been established, in which salt is sold duty free to fishermen for the preparation of their catches for the market. There are ten such enclosures, viz., at Sétubhávachattram, Mulliyapatnam and Adirámpatnam in Pattukkóttai taluk, at Muttupet, Point Calimere and Arcot Torai in Tirutturaippúndi, at Akkaraikuppam in Negapatam, at Tranquebar and Vanagiri in Máyavaram, and at Neidavásal in Shiyáli taluk. Compared with those elsewhere, these yards are none of them of much importance and are generally worked at a loss. A small profit is sometimes obtained at Vanagiri, Muttupet and Adirámpatnam.[1]

Manufacture of saltpetre.

A few licenses are issued annually for the manufacture of crude saltpetre in the Tanjore and Kumbakónam taluks, but there are no refineries in the district. The two taluks of Mannárgudi and Kumbakónam are the only areas in the district where the possession of salt-earth is not an offence. The whole district however is patrolled to prevent illicit manufacture of salt.

ABKÁRI, ETC. Arrack.

The abkári revenue consists of that derived from arrack, toddy and foreign liquor and does not include that from opium and hemp drugs. Statistics will be found in the separate Appendix. It does not appear that the native governments derived any revenue from arrack; but an item of 700 chakrams (Rs. 1,088) appears as 'toddy rent' in the statement of revenues and charges for the year 1793-94, forwarded with the report of the Commissioners in 1799. Nowadays in the case of arrack an excise system has been developed, by which, though the exclusive privilege of the manufacture and supply of arrack is disposed of triennially by tender, an excise duty is levied on the amount of spirit issued from the

[1] It is hardly necessary to remark that the yards are not supposed to pay, but are intended to ensure that the fishermen have a cheap supply of good salt in order that they may cure their catches properly.

manufacturer's warehouses, and the right to sell arrack retail from licensed premises is separately sold by annual auction. The rates at which the supply is made to the actual vendors are fixed by Government in the contract with the wholesale supplier. There is now only one warehouse in the district, that at Tanjore. Dépôts for the storing of the spirit to facilitate its distribution to the shops exist at seventeen places (the figures are those for 1902–03) and fees are levied for the right to sell at such of these dépôts as do not belong to the wholesale supplier. The number of shops opened for retail trade was 235 in 1902–03. The arrack supplied in this district is made from molasses. Tirutturaippúndi taluk enjoys the distinction of being more sparsely supplied with arrack shops than any other in the Presidency. Furthermore the consumption of arrack per head of the population is smaller in Tanjore than in almost any district in the Presidency. Illicit distillation in such a district is very unlikely to occur, and generally it may be said that the district is a toddy-drinking and not an arrack-drinking tract.

Toddy.

The toddy revenue is now managed on the system generally in force elsewhere, under which the right to open shops for sale is sold every year to the highest bidder, and a tax is levied on every tree tapped. Tanjore provides a revenue from toddy which is far in excess of that realised in any other district. This amounted in 1902–03 to Rs. 9,28,000, while the old district of Gódávari came second with a revenue of only Rs. 6,86,000. Toddy is obtained from cocoanuts, palmyras and date trees, but most of it is made from the first of these. The toddy-drawers are generally of the Shánán caste. Very few trees are tapped for sweet juice and very little jaggery is made. No license is necessary for the tapping of sweet juice.

Opium and hemp drugs.

The sale of opium, intoxicating preparations of the hemp plant, and poppy heads, is controlled under the system usual elsewhere. The two former are sold in shops which are leased by annual auction, and the supply of the drugs is derived from Government storehouses, generally through wholesale dépôts. The consumption is comparatively small. Poppy heads are sold under a special license. Opium is consumed to a much less extent than in the north of the Presidency, but rather more than in the adjoining southern districts. This may probably be ascribed to the large well-to-do Muhammadan population living in, or resorting to, the Negapatam taluk. Indeed that taluk is responsible for half the total consumption.

CHAP. III. CUSTOMS.

Land transit duties.

Under all the native governments it seems to have been customary to realise a revenue out of duties on the transport of merchandise. The Chóla king Kulóttunga I. (1073-1118 A.D.) claims to have 'abolished tolls,' but this instance of enlightenment is probably singular. Under the Marátha government the chief source of revenue next to land was the inland transit duties (or sáyar). When the British came into possession of the district these were reported to have 'been established in the memory of the oldest inhabitants beyond any period they can calculate upon.'[1] There were numerous *chowkis* or customs houses. The right to collect the duties was leased out in five farms, conterminous with the five Subahs, and these were sublet in smaller divisions to under-renters. The revenue derived in 1795-96 was more than two and a half lakhs of rupees, and in the first half of that century had in all probability greatly exceeded this sum. It is not surprising to learn that the administration of this branch of the revenue was full of abuses and irregularities,[2] and it must have had a very bad effect on trade. Varying policies were adopted towards these duties by the British Government during the first half of the last century, and they were not finally abolished till 1844. They now survive only in the inland customs levied on trade by land with the French Settlement of Káraikkál. These are regulated by the tariff in force for sea-borne trade with foreign ports, and are collected at seven *chowkis* on the roads leading into French territory. There are also customs offices at Péralam and Káraikkál at which duty is collected on the imports by rail. The exportation of paddy and rice to the French Settlement is, however, (according to treaty), permitted free of duty so long as the French Government undertakes to collect and refund the duty on all exports of rice and paddy by sea from Káraikkál.

Sea customs.

The sea customs under the Marátha kings, in spite of their high rates, afforded only a small revenue, since the principal seaports were European settlements, and the revenue of most of the others had been assigned to religious and charitable institutions. Under British rule, though the rates were lowered, the field was enlarged, and a constantly increasing revenue has been derived from this source. There are now ten ports open to foreign trade and five to coasting trade. At each of the former and at Nagore there is a Customs Superintendent with a staff of peons, and these supervise also the coasting trade at the minor ports.

[1] See the Commissioners' report of 1799.

[2] Mr. Harris' letter to the Board, dated 27th October 1802.

CHAP. XII.
INCOME-TAX.

According to the figures of 1902-03 the final demand under income-tax in Tanjore was Rs. 1,51,000, and in this respect the district only stands sixth in the Presidency. Though agriculture flourishes in Tanjore, there is not a very large amount of trade or of prosperous industry. Moreover several large firms trading in the district pay the tax elsewhere.

STAMPS.

There is nothing unusual in the administration of the stamp revenue. The receipts from this source in 1902-03 were very large. In the case of judicial stamps, the tax on litigation, they amounted to Rs. 5,54,000, a greater sum than was realised in any other district. The revenue from non-judicial stamps (Rs. 2,67,000) was less than that obtained under this head in Malabar.

CHAPTER XIII.

ADMINISTRATION OF JUSTICE.

CIVIL JUSTICE—Development of courts—Courts now existing—Litigation. REGISTRATION. CRIMINAL JUSTICE—Courts now existing—Grave crime rare—Its causes—History of the *kâval* system—Its prevalence now—Its present character—Criminal classes. POLICE—Former systems—The old and the new talaiyáris—Present Police establishment. JAILS—The District Jail —Subsidiary jails.

CHAP. XIII.
CIVIL JUSTICE.
Development of courts.

THERE seems to have been some approach to a systematic administration of civil justice before the acquisition of the district by the British. The Commissioners appointed in 1798 to enquire into the state of the country, after describing the system in vogue, remark that they have reason to believe that few, if any, abuses then existed. There was a court of five judges in Tanjore (instituted on the representations of the missionary Schwartz[1]) whose decisions were liable to rejection by the Rája. Two noticeable points about their proceedings were that they generally shortened their labours by inducing parties as far as possible to submit their cases to arbitration; and that they raised funds for the payment of their own salaries and incidental expenses by levying a fee of five per cent. on all claims for money, and a fine on real property in dispute. Parties residing at a distance from Tanjore had recourse to the *zilladar* stationed at the head-quarters of each Subah, who named arbitrators to adjust the dispute. There was then an appeal from the award of the arbitrators to the Rája, to whom an abstract of the proceedings was transmitted monthly.

For the first six years after the assumption of the Government by the British the judicial administration was vested in the Collector. In 1806 a Zilla Court was established at Kumbakónam, and in 1860, owing to the increase of judicial work, the district was divided into two zillas, each with a principal court, the one at Kumbakónam and the other at Tranquebar. The Tranquebar court was moved in 1873 to Negapatam, was abolished in 1875, was reopened at Tranquebar in 1878 and was finally abolished in 1884. In 1863 the Kumbakónam court was moved to Tanjore. Since 1884 this has been the only District Court.

[1] See Chapter III, p. 58.

CHAP. XIII. CIVIL JUSTICE. Courts now existing.

The civil courts are of four grades; namely, those of the village munsifs, the District Munsifs and the Subordinate Judges, and the District Court. Besides these the Divisional Officers exercise the same jurisdiction in revenue suits as elsewhere. There is nothing remarkable about their powers or jurisdiction. No Bench courts have been established in this district under the Village Courts Act.

Litigation.

Statistics of the number of suits disposed of by each of these classes of courts will be found in the separate Appendix. In 1902 no less than 719 village munsifs tried cases, a number second only to that in Madura, and far in advance of that for any other district.[1] The number of cases decided by them was 12,676, which exceeded even those decided in Madura. There are eleven District Munsifs; and here again the number of the courts and of the cases tried by them is far greater than anywhere else. District Munsifs have been appointed to each of the taluk head-quarters except Nannilam, and to Tiruvádi, Tiruválúr and Valangimán; but the last of these courts is actually located in Kumbakónam town. There are three Sub-Judges stationed at Negapatam, Kumbakónam and Tanjore (South Malabar is the only district with an equal number), and here again the quantity of business transacted is far in excess of that done in other districts. Kumbakónam is the most heavily worked Sub-Court in the Presidency, and the others have unusually long files. The file of the District Court is a very heavy one, and in the statistics of revenue suits instituted and disposed of in 1902–03 Tanjore exhibits the same remarkably litigious spirit. The number of suits disposed of in this district was 5,247, while the next largest figure, that for Nellore, was only 1,619.

REGISTRATION.

Registration is managed on the same lines as elsewhere. There is a Registrar at Tanjore and sub-registrars at 29 other places, besides one in Mánambu Chávadi, a suburb of Tanjore itself. Every taluk head-quarters contains one. The taluks most plentifully supplied with these officers are Kumbakónam (five), Tanjore (six) and Negapatam (four). The number of deeds registered in 1903 was 76,000, which falls a long way behind the figures of Tinnevelly, Malabar and Madura. The deeds in Tanjore are said to be generally rather longer than those registered elsewhere.

CRIMINAL JUSTICE.

The village magistrates all have the usual magisterial powers, and a good many exercise them. In 1903, as many as

[1] In all the statistics of Civil Justice Malabar is treated as two districts, North and South Malabar. That arrangement is followed in this Chapter. If however Malabar were treated as one district it would exceed Tanjore in most classes of litigation.

CHAP. XIII. CRIMINAL JUSTICE.

Courts now existing.

674 village magistrates disposed of nearly 3,000 cases. There are three third-class special magistrates (at Muttupet, Pápanásam and Valangimán), for the trial of nuisance cases, and five bench courts with third-class powers to try offences against the Municipal and Towns Nuisance Acts and certain petty cases under the Indian Penal Code. There are nine stationary sub-magistrates and nine[1] deputy tahsildars (or sub-magistrates) with magisterial powers. These officers have second or third class powers and do the greater part of the ordinary magisterial work of the district. The former are stationed at the taluk head-quarters, and there is one of the latter in all the taluks except Shiyáli and Pattukkóttai,[1] and two in both Tanjore and Kumbakónam taluks. All the tahsildars have magisterial powers; but they have no power to take cognizance of cases and very rarely try any. The Divisional Magistrates do the first-class magisterial work in their divisions. Besides them there is a Head-quarter Deputy Magistrate (at present the Personal Assistant to the Collector) who however ordinarily does no criminal work. Similarly the District Magistrate rarely tries cases. The Sessions Court exercises the usual jurisdiction.

Grave crime rare.

The statistics of grave crime, when compared with those of other districts, show that Tanjore is a law-abiding district. In 1902 eleven districts showed heavier figures for grave crime and in 1901 thirteen. These figures may perhaps be slightly discounted on the ground that in Tanjore two of the reasons for hushing up crime act with considerable force. Firstly the system of *tuppukúli* by which stolen property can be recovered expeditiously and surely by paying blackmail to the thieves prevails in a large part of the district; and secondly in a rich and busy district like Tanjore the delay involved in the ordinary procedure of complaint and trial is often a cause of loss to the agriculturist even if he is successful. For example, he wishes to recover his stolen bullocks at once in order to commence cultivation, and he loses money if he has to leave his village to assist in legal proceedings, and is unable to attend to his affairs. He therefore often prefers to pay blackmail, and sometimes even acquiesces in his loss, rather than complain. These conditions however prevail to some extent in most districts, and the general fact that very little crime takes place in Tanjore must be accepted. This is all the more remarkable because the Kallans, who in this district as well as in Madura have a bad reputation for lawlessness, form no less than eight per cent. of the total

[1] Excluding the Arantángi division.

population. Further the proximity of the French territory at Káraikkál and the Pudukkóttai State might be expected to encourage crime by rendering the prompt arrest of offenders difficult.[1]

Its causes.

The reasons for this comparative immunity from serious crime are many. One is probably to be found in the fact that, while so much of the rest of India was continually the scene of conflict and change of authority, Tanjore has on the whole been blessed with peace and with strong and continuous dynasties. There has been nothing here to compare with the anarchy under the poligars in the Deccan. Education and civilisation are also no doubt to some extent responsible; but the chief reason most probably is to be found in the general prosperity of the agricultural classes, owing to which no one need be driven to steal for want of work.

History of the *kával* system.

It would be a mistake however to give the impression that Tanjore does not possess its criminal classes and has not passed through times of considerable disorder. The Kallans and to a less extent the Padaiyáchis (Pallis) appear as the kávalgárs or rural police at the end of the last century; and, like such officials in other districts, were oppressive in the extreme and infinitely more truly criminals than preventers of crime. Indeed it was probably these very propensities which (owing to the native custom of conciliating thieves by employing them as police) obtained for them their appointment as guardians of the public peace and private property. Their power for evil was increased by the disorder consequent upon Haidar's invasion of 1781, and by the weakness of the native government in the years just preceding the British occupation of the country. The situation as described at the end of the eighteenth century[2] affords a parallel to the state of things so notorious in Tinnevelly and Madura.

"The institution of District and Village watchers is become the scourge and pest of these rich and happy provinces . . . . Originally a warlike race of peons, ... as long as the influence of a superior Government was felt, they were found to perform their duties with wonderful punctuality, and, by an unexampled vigilance, to secure the inhabitants in general from loss . . . . They have been admitted to the receipt of fees from the cultivators and to partake of certain defined privileges . . . . As the powers of Government relaxed their misconduct was overlooked, and the

[1] Arrest in Pudukkóttai is, as a matter of fact, comparatively simple; but in Káraikkál regular extradition proceedings are necessary.

[2] See the report of the Commissioners sent by the Madras Government to report upon the state of the country, dated 6th March 1799, which goes very fully into the matter.

CHAP. XIII. CRIMINAL JUSTICE.

inhabitants, defenceless and exposed, were unable to keep them in bounds. Being naturally of a predatory habit, they presumed to help themselves with impunity, and to make demands upon that property they were employed to protect . . . . and the inhabitants found to their sorrow that no attention was paid to their complaints and that the Circar had lost the power to . . . . chastise their aggressors. It is no longer to the Circar officer that the inhabitant pays his first tribute of submission but to the Cavalcarra . . . . We also learn from the inhabitants that such is the arrogance to which they must submit, that they dare not put a plough to the ground without first having obtained the assent of the Cavalcarra . . . ."

Its prevalence now.

The official recognition of these kávalgárs and its ultimate withdrawal will be related shortly; but even after their exactions were no longer permitted by Government they continued to levy them, and, over a large part of the district, do so till this day. The Kallans are the only people who carry on this practice now, and the parts affected by it are those western portions of the district in which that caste abounds.[1]

Its present character.

This system, like that found in some other districts, consists in an arrangement by which the villagers pay to the Kallan to whom the village, so to speak, belongs[2] certain fees, in consideration of which he undertakes to keep their property safe from theft and to make good any losses from that cause. If they do not pay, their property is stolen. In Tanjore the system only applies to cattle, the fees being generally from four to eight annas (at Orattanádu they are one rupee) per annum for a pair of bulls. In Madura and Tinnevelly it applies also to crops and property in general. The fees are generally not collected by the Kallans themselves, but by their local agents, who are often of other castes. Wherever the *kával* exists the system of *tuppukúli* (' discovery fees ') also prevails, by which stolen property is recovered by payment of blackmail to the kávalgár. For these fees an agent is nearly always employed. These systems are generally acquiesced in by the ryots when such demands are made, and there seem to have been no instances, such as have occurred in the Madura and Tinnevelly districts, of revolt

[1] The system prevails in Tanjore, Kumbakónam, Mannárgudi and Pattukkóttai taluks, but apparently not in the others except to a small extent in Tirutturaippúndi.

[2] Very little seems to be known about the organization of the *kávalgár's*. It is not clear how many villages are included in the ordinary *kávalgárs*. 'holding.' At Orattanádu it was stated that the caste-headmen (see Chapter III, p. 84) are the organizers of the system in each village and that the sums raised are utilised for the common needs of the villagers.

CRIMINAL JUSTICE.

against them. In the face of such acquiescence in the system the police and magistrates are alike powerless. Information, which is freely given in conversation, at once dries up when anything in the nature of an investigation or inquiry is commenced, so that neither complainant nor witnesses are available to bring offenders to book. The fact is the people are afraid of the vengeance of the Kallans if they should offend them, and the Kallans are generally too moderate in their demands to drive the people to desperation.

Criminal classes.

The castes chiefly responsible for the ordinary crime of the district are the Kallans, the Padaiyáchis (Pallis) and the Kuravans. Valaiyans and Pallans act as the tools of the Kallans; and Maravans, though in Tanjore an infinitely gentler class of people than their cousins of Tinnevelly, are not infrequently caught in crime. Generalisations are apt to be misleading, but it appears to be commonly believed that the Kallans are responsible for most of the cattle theft. The propensity of the caste for this class of crime is mentioned by Orme. During the Trichinopoly war Clive's and Lawrence's horses were stolen by two Kallan brothers. The Kuravans are given credit for most of the housebreaking, and dacoities are said to be generally committed by Pallans or Valaiyans in the pay of the Kallans, or by the Kallans themselves. The Palli is said to lean to burglary and the Maravan to dacoity. In dacoiting a house the general method appears to be for one man to climb the roof, jump into the courtyard and open the door for the rest. Cattle-lifting is done at night, and the animals are driven a long distance at once and hidden in the reeds in the beds of rivers or in excavations. Jewels and gold are buried till the first excitement is over. For petty theft he carries a piece of glass in his mouth with which to cut the threads of necklaces and waist cords. Indeed this ingenious caste is believed to be responsible for a large proportion of the undetected crime. Gangs of Kuravans frequently cross the district.

POLICE.

Former systems.

As mentioned above, the native government secured the performance of police duties by employing, or permitting the employment of, members of the most criminal tribes as district and village watchers. The kávalgárs were, then as now, by the conditions of their service bound to produce all stolen property or to make good its value in money. At one time they seem to have done their duties well enough,[1] but towards the end of the eighteenth century, if they ever fulfilled

[1] See the quotation from the Commissioners' report above on p. 205.

CHAP. XIII. POLICE.

their obligations, the security which the inhabitants enjoyed was more than counterbalanced by the blackmail they had to pay. The kávalgárs were generally paid from fees levied on varying scales directly by the villagers themselves. An attempt was made by the Madras Government to continue this system in a modified form. The fees were made more or less uniform, and were collected by the Revenue Officers and paid by them to the watchers. But the powers of the kávalgárs for mischief and their exactions continued, though in a diminished degree, and the system was abolished in 1814. From that date the district shared in the general judicial and police reforms which were carried out throughout the Presidency.

The old and the new talaiyaris.

From the earliest years of the British occupation of the country, somewhat similar fees were paid to the talaiyári or village watchman. He was probably a survival of a state of society in which kávalgárs did not exist, and his duties were, it seems, to look after the villagers' fields and threshing floors. At any rate he continued in existence even after the abolition of the *kával* system, and was declared by the early Police Regulation (XI of 1816) to be part of the regular police establishment. Practically he did little real police duty, and in 1860, when the mufassal police was reorganised, all claims to the services of the talaiyári as a servant of the State were formally abandoned, the Inspector-General of Police having reported that 'any attempt to utilise the talaiyári body would be fruitless and unpopular.'[1] Talaiyáris still continue to be employed and paid by the ryots as the private guardians of their crops and harvested grain.

Recently however the district was brought into line with the rest of the Presidency by the creation of a new force of talaiyáris, who now perform the police duties assigned to such persons elsewhere. They are provided with lathis and badges and are a useful auxiliary to the police. Including those in the Arantángi division, there are just over two thousand of these rural constables.

Present Police establishment.

The control of the police in the Tanjore district is vested in the Superintendent of Police at Tanjore, and an Assistant Superintendent at Negapatam is in immediate charge of the five south-western taluks. The force numbers 1,182 constables working in 74 stations under eighteen inspectors. Further statistics will be found in the separate Appendix.

JAILS. The District Jail.

The District Jail in Tanjore has accommodation for 387 prisoners, as well as for fifteen persons in the hospital and twenty-two in the observation cells. There are however no

[1] See G.O., Judicial Department, No. 335, dated 19th March 1860.

arrangements to receive females, who are accordingly sent to Vellore or one of the other Central Jails. The convicts are chiefly employed in weaving, there being 58 looms at the Jail, and a few do carpentering when orders are forthcoming. The weaving is noticed briefly in Chapter VI.

Subsidiary jails.

In addition, eighteen subsidiary jails are located at the nine taluk head-quarters and at nine of the places at which deputy tahsildars are stationed. These can accommodate 334 persons in all.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT

Local bodies enumerated—Income and expenditure of local boards—The Municipality of Tanjore—Kumbakónam Municipality—Negapatam Municipality—Máyavaram Municipality—Mannárgudi Municipality—Proposals to constitute Tiruválúr and Tranquebar municipalities.

CHAP. XIV. LOCAL SELF-GOVERNMENT. —— Local bodies enumerated.

THE five municipalities in the Tanjore district, all of which were constituted as long ago as 1866, are Tanjore, Kumbakónam, Negapatam, Máyavaram and Mannárgudi. Beyond the limits of these towns local affairs are managed by the District Board and the six taluk boards of Tanjore, Kumbakónam, Pattukkóttai, Negapatam, Máyavaram and Mannárgudi. The charge of each of these latter is conterminous with a revenue division, and thus the first three administer the affairs of only one taluk apiece, the Negapatam taluk board has jurisdiction over that taluk and Nannilam, the Mannárgudi board over that taluk and Tirutturaippúndi and the Máyavaram board over Máyavaram and Shiyáli.

Nineteen places have been constituted unions. These are Vallam, Tiruvádi, Ayyampéttai and Mélattúr under the Tanjore taluk board; Svámimalai, Pápanásam, Valangimán and Tiruvadamarudúr under that of Kumbakónam; Shiyáli and Tranquebar under the Máyavaram taluk board; Tiruválúr, Nannilam and Kudavásal under that of Negapatam; Nídámangalam, Tirutturaippúndi, Muttupet and Védáranniyam under the Mannárgudi taluk board; and Pattukkóttai and Adirámpatnam under the Pattukkóttai taluk board. The chief item in the receipts of these bodies is, as elsewhere, the house-tax, which is everywhere levied at the maximum rates. The average tax levied per house in 1903-04 was thirteen annas eight pies.

Income and expenditure of local boards.

Statistics of the income and expenditure of the local boards are given in the separate Appendix to this Gazetteer. The incidence per head of the population of the total receipts of all of them was ten annas in 1902-03. In only one district was this sum exceeded. The Tanjore local fund income is greater than that of any other district. It will be seen from the figures in the Appendix that the land-cess, the income from endowments and the receipts from railways make up the bulk of the receipts

The latter two items provide no less than Rs. 2,45,000 and Rs. 3,32,000 respectively. The former is a large sum than is received under this head in any other district, and no other district receives any income at all from railways. If the receipts from the ordinary land-cess alone be considered, Tanjore ranks third among the Madras districts, standing below the old Kistna and Gódávari districts. The expenditure of the local boards includes the unusual item of nearly ten lakhs on the construction and working of the railway. The outlay on charities and on medical institutions is also unusually large and is not equalled in any other district. The railway and the chattram endowments have been rather more fully dealt with in Chapter VII. In expenditure on education the Tanjore local boards come fourth in the Presidency, and the sums devoted to the same object by the municipalities of the district exceed those similarly allotted in any other district even including Madras.

The Municipality of Tanjore.

Tanjore town was constituted a municipality in 1866. It is the richest in the district. The original number of the council was twelve, but this was raised to eighteen in 1879, and in 1883 to the present figure of twenty-four, of whom eighteen are elected by the rate-payers. The power of electing its own chairman, which was given to the council at an early stage, has been more than once withdrawn. It was first cancelled in 1886 'as the councillors took little or no interest in the matter.'[1] It was restored in 1893 at the request of 21 out of the 23 members then on the council (the chairman being in the interim nominated by Government), and in 1902 was again withdrawn. The appointment of a secretary was sanctioned in 1897. He is appointed by the council subject to the approval of the Government, by whom also the appointment of the chairman is now made.

More than one considerable permanent improvement has been effected from municipal funds. A clock-tower[2] and two markets, one of them large and commodious, have been built, and a large water-supply scheme has been executed. These are referred to in the account of Tanjore in Chapter XV. A scheme for the disposal of the Fort sewage on a farm has been investigated, but is in abeyance for want of funds, though there is reason to suppose that the scheme would be remunerative. The municipality maintains two dispensaries at an annual cost of Rs. 2,000, and contributes

[1] See G.O. No. 1150, Municipal, dated 20th September 1902.

[2] The Ránis of Tanjore contributed largely to this. See Chapter XV, p. 275.

about the same sum annually to the upkeep of the Rája Mirásidar hospital. It also spends Rs. 1,200 a year on supporting five primary schools, and Rs. 8,700 in aiding some 40 other educational institutions.

Kumbakónam Municipality.

When the Kumbakónam Municipality was constituted the number of its councillors was eleven. This was increased to fourteen in 1867, and to twenty-four, its present number, in 1883. In 1905 the council was temporarily suspended for incapacity and its powers were vested by Government in a special administrative officer. Previously, the rate-payers had enjoyed the privilege of electing three-quarters of the council, and latter chose its chairman and vice-chairman. The latter appointment, and that of a paid secretary, were sanctioned in 1899. The secretary is nominated by the council and appointed by Government. The municipality is the most populous in the district, and is second only to Tanjore in point of income. It has built a market at a cost of Rs. 7,452, and executed a partial drainage scheme at an outlay of Rs. 1,13,000, with the help of a loan and a grant of Rs. 50,000 from Government. A water-supply scheme is pending for want of funds. These works are noticed at greater length in Chapter XV. The municipality bears most of the cost of maintaining a hospital and a dispensary,[1] four boys' schools and four girls' schools, and also aids a number of other primary educational institutions.

Negapatam Municipality.

When the municipality at Negapatam was founded in 1866, there were only thirteen councillors; but the number was raised to fourteen next year, to eighteen in 1881 and to twenty-four (the present figure) in 1883. The council was first elected by the rate-payers in 1878, and the first municipal election in the Presidency was held in this town. Half the council is now elected and it has the privilege of choosing its own chairman. The appointment of a paid secretary was sanctioned in 1898–99.

The municipality has not yet effected any large permanent improvements in water-supply or drainage, but experiments to cost Rs. 14,000 have been sanctioned with the object of ascertaining the chances of success of a great water-supply scheme estimated to cost Rs. 4,35,000. This is described in Chapter XV. So far the water-supply has been ameliorated by a number of small improvements to the drinking-water tanks. A good system of conservancy takes the place of adequate drainage. A large market was built as long ago as 1876–77 at an outlay of Rs. 25,000, but the building is not

[1] See Chapter IX, p. 158.

central, and it has been decided to erect a new one near the railway station at a cost of Rs. 60,000, which Government has promised to advance as a loan to the municipality. A good deal of municipal money is devoted to education. In 1902–03 Rs. 5,400 was spent on primary and Rs. 1,700 on secondary schools. Some Rs. 3,600 is allotted annually to the hospital which is managed by the municipality, and the Sanitary Board has approved an estimate of Rs. 8,750 to improve the accommodation in this. The municipality has also obtained a loan of Rs. 5,000 from Government to clear and align an insanitary area. The municipal limits include Nagore.

Máyavaram Municipality.

Máyavaram Municipality was also constituted in 1866. The number of councillors was originally eleven and was subsequently increased to fourteen and, in 1883, to eighteen. In that year six of the members were made eligible by the rate-payers, and this number has since been raised to thirteen.

The most considerable of the improvements effected by the municipality is the erection between 1885 and 1893 of a high school, at a cost of Rs. 12,400, and of a good travellers' bungalow, built at an outlay of nearly Rs. 7,000. A small market has also been erected at a cost of Rs. 2,300. A high school is managed by the municipality and is more than self-supporting. The income derived from fees in 1902–03 was Rs. 15,500, and the expenses were Rs. 12,800, thus leaving a profit of Rs. 2,700. Besides the high school, the council manages and supports six primary schools at a cost of Rs. 1,230, and aids eleven others at an outlay of Rs. 1,000 annually. Over Rs. 3,000 is spent every year on the upkeep of the hospital.

Mannárgudi Municipality.

Mannárgudi Municipality is the smallest in the district. When it was constituted in 1866 the number of the councillors was twelve and this was increased to sixteen in 1883. In 1886 the rate-payers were given the power of electing twelve of these. In September 1903 Government found it necessary to reduce the number of the elected councillors to eight, and to deprive the council of the privilege it had long enjoyed of electing its chairman. There is little to notice in the administration of this municipality. Only one considerable public improvement has been effected by it, and that is the creation of an adequate water-supply by a channel from a point on the Vadavár twelve miles away. The water is distributed by smaller channels to the various drinking-water tanks in the town. The scheme was first suggested in 1870. Government was not sanguine of the adequacy of the supply, and left the question to the decision of the council. The latter took

CHAP. XIV. LOCAL SELF-GOVERNMENT.

the matter up and completed the work at a total cost of Rs. 21,940 in 1873-74.[1] The municipality supports three primary schools and aids thirteen other schools at an outlay of Rs. 2,500, and contributes largely to the local hospital. t aids eleven primary and two lower secondary schools.

Proposals to constitute Tiruválúr and Tranquebar municipalities.

Proposals were made in 1894 and 1895 respectively to constitute the towns of Tiruválúr and Tranquebar municipalities. In the case of the former the idea was dropped because the inhabitants pleaded their inability to bear the additional taxation involved in the proposal, and the Collector thought that a sufficiently intelligent public opinion did not exist in that town. In 1895 the Union pancháyat of Tranquebar passed a resolution in favour of the substitution of a municipality for the union, but both the Collector and the Sub-Collector were averse to the idea. They considered that in spite of the fact that the town was a large one, it was neither sufficiently prosperous nor sufficiently experienced in self-government to justify the change. This proposal also was accordingly dropped.[2]

[1] See G.O. No. 292, Financial, dated 11th February 1875.

[2] See Collector's letter, dated 4th October 1895, and G.O. thereon No. 2096 L., Mis., dated 1st November 1895.

CHAPTER XV.

GAZETTEER.

KUMBAKÓNAM TALUK—Áduturai — Álangudi —Amarávati—Anakkudi-tirunágésvaram—Kumbakónam — Náchiyárkóvil—Pandanallúr — Pápanásam—Rájagiri —Svámimalai—Tirumangalakudi — Tiruppanandál — Tiruppirambiyam — Tiruvadamarudúr—Tiruvalanjuli—Valangimán—Vináyagateru. MANNÁRGUDI TALUK—Kóvilvenni — Kúttánallúr — Mahádévapatnam—Mannárgudi—Nídámangalam—Peruválandán — Tirumakkóttai. MAYAVARAM TALUK—Ánatándavapuram — Dharmapuram — Kónérirájapuram — Korukkai — Kuttálam— Máyavaram — Parasalúr — Tirukkadaiyúr — Tiruváduturai — Tranquebar. NANNILAM TALUK—Ammayappan—Dívangudi—Kóiltirumálam—Kudavásal —Nannilam—Péralam— Sríviánjiam — Tiruchankáttángudi — Tiruppagalúr— Tiruvilimalai. NEGAPATAM TALUK—Ettukudi—Kívalúr—Nagore—Negapatam—Tiruválúr—Vélánganni. PATTUKKÓTTAI TALUK—Adirámpatnam— Madukkúr — Parakkalakóttai — Pattukkóttai — Perumagalúr — Sáluvanáyakkanpatnam—Sétubáváchattram —Tambikki-nallavankóttai. SHIYALI TALUK —Áchálpuram —Devicotta—Kávéripatnam—Nángúr — Sáyávanam — Shiyáli —Tirumailádi — Tirumulavásal — Tirunagari — Tiruvenkádu — Vaidísvarankóyil. TANJORE TALUK—Ayyampéttai—Búdalúr—Gandarvakóttai—Kandiyúr —Kóviladi—Mannárasamudram—Némam - Orattanádu — Tanjore—Tirukkáttuppalli — Tiruvádi—Vallam. TIRUTTURAIPPÙNDI TALUK—Idumbávanam Kallimódu—Muttupet—Point Calimere—Tillaivilágam—Tiruttur aippúndi —Tópputturai—Védáranniyam.

KUMBAKÓNAM TALUK.

KUMBAKÓNAM taluk lies on the northern border of the district. It is situated in the most fertile part of the Cauvery delta, the greater portion of its soil is alluvial and the rest régada, and it is an exceptionally rich area. Nearly four-fifths of the taluk is irrigated, sixty-nine per cent. of the irrigated fields are assessed at Rs. 8 or over per acre, and 96 per cent. of the dry fields at Rs. 2 or more. Kumbakónam shares with Nannilam the characteristic of possessing far more large land-owners than any of the other taluks in Tanjore, and the rent of the average holding is unusually high. It is the most densely peopled area in the district and, with three exceptions, in the Presidency.

CHAP. XV. KUMBAKÓNAM.

The chief agricultural products are rice, plantains and betel-leaves, which are largely exported, and the chief industries are the brass and bell-metal work and the textile manufactures of Kumbakónam town. The former is also

CHAP. XV. KUMBAKÓNAM.

carried on at Náchiyárkóvil, and the latter at a number of villages throughout the taluk which it would be tedious to enumerate. Perhaps the most important of the weaving centres not mentioned in the following pages is Tugili, the work at which is described in Chapter VI above. Tanning is carried on at Áduturai (see Chapter VI) and sugar-making from sugar-cane in a few villages.

Kumbakónam taluk is a great Bráhmanical centre and contains numerous important temples, in many of which there are old inscriptions. Some of these are mentioned in the local accounts which follow, but others also are rich and important. The income of the temple at Tiruchirai (where formerly a feud existed between the Vadagalais and Tengalais) is over Rs. 4,300, of that at Anakkudi-tirunágésvaram nearly Rs. 4,000 and of that at Avúr nearly Rs. 2,500. The Smárta *math* at Kumbakónam and the similar Saivite institution at Tiruppanandál are referred to below.

Kumbakónam is traversed by the South Indian Railway main line, and metalled roads run from Kumbakónam to Kudavásal in Nannilam taluk, due south to Nídámangalam on the Negapatam branch railway and from Pápanásam to Sáliyamangalam on the same railway. The taluk is thus rather better supplied than most with means of communication. The railway to connect Kumbakónam with Nídámangalam, the survey of which has recently been sanctioned, will still further improve matters.

Áduturai.

Áduturai: A railway-station eight miles north-east of Kumbakónam. Hamlet of Marutvakudi (population 4,317). A Madras Company has started tanning works here which are alluded to in Chapter VI. Good women's cloths are woven and some cotton-dyeing is carried on.

Álangudi.

Álangudi: Nine miles south of Kumbakónam. Population 1,010. The Siva temple here is mentioned in the Dévaram, and must accordingly have been in existence in the seventh century.[1] The place is there called Irumbúlai. Several inscriptions have been copied here by the Government Epigraphist (Nos. 44 of 1891, 165 of 1894 and 3-5 of 1899). They all belong to the time of the Chólas, and one of them gives an interesting account of a local famine which occurred in 1054 A.D. The ryots were assisted by a loan from the temple, and made over 50 acres of land to the god to pay the interest on the debt.[2] The village has a small local reputation for its nut-crackers which are sold at many of the

1 Government Epigraphist's report for 1894, paragraph 12.
2 Do. for 1899, paragraph 53.

neighbouring railway-stations. It contains a small taluk board choultry.

Amarávati: Hamlet of Tiruvónamangalam near Álangudi. Is widely known as the birth-place of the late Sir A. Séshayya Sástri.

Anakkudi-tirunágésvaram.

Anakkudi-tirunágésvaram: Three miles east of Kumbakónam. Population 877. It is noted for its Vishnu temple called the Uppili-appankóvil. The deity in this is supposed to be the brother of the god of Tirupati (in North Arcot), and poor persons who cannot afford to go to Tirupati pay their vows here. It is a curious rule here that no salt may be added to the food offered to the god, and no food mixed with salt may be eaten in the temple precincts. Good cloths for men and women are woven here.

Kumbakónam.

Kumbakónam: A municipality and the head-quarters of the taluk; contains four police-stations, a railway-station and a well-furnished travellers' bungalow. A Divisional Officer (generally a Covenanted Civilian), a tahsildar, a stationary sub-magistrate, a firka sub-magistrate and a Sub-Judge reside here, as well as the District Munsifs of Valangimán and Kumbakónam. The Cauvery and the Arasalár flow by the town. The streets are on the whole neither spacious nor well kept, but the houses are generally of a good class. The population has been steadily growing, as the figures in the margin show, and Kumbakónam is now the sixth biggest town in the Presidency. It contains 1,272 Christians, 2,183 Musalmans and 87 Jains; the remainder of the inhabitants are Hindus.

1871	...	44,444
1881	...	50,098
1891	...	54,307
1901	...	59,673

The antiquity of Kumbakónam is probably great, but remarkably little is known about its history. It is stated as certain by Wilks [1] that the town was once the capital of the Chólas, and Dr. Burnell has, not without hesitation, come to the same conclusion.[2] But the matter is extremely doubtful and cannot be regarded as proved. Till modern times nothing whatever seems to be known about the place. Its importance was recognised by the British on their acquiring possession of the country, as the new Zilla Judge was stationed here from 1806 till 1863.

Its temples.

The town contains a number of large and ancient temples. There are twelve principal Saivite and four Vaishnavite shrines, and one (managed by the Patnúlkárans) is dedicated to Brahma, which is very unusual. Of these the Vaishnavite Sárangapáni temple is perhaps the most striking. Its

[1] *History of Mysore* (Madras, 1869), i, 8.

[2] See his *South Indian Palæography*, page 145.

CHAP. XV. KUMBAKONAM.

gópuram is an imposing erection, consisting of twelve stories, and is 147 feet high. The ceiling is well painted, but the *gópuram* (all but the lowest story) is constructed of brick and so are the numerous figures with which it is ornamented. The larger of its two cars is the third biggest in the district.[1] This temple, like most of the other Vaishnavite temples in the district, was probably built by the Náyak Rájas. Its annual income is estimated at Rs. 11,540. The Ramasvámi temple is known for its Navarátri festival and for the frescoes representing events in the Rámáyana which are painted on its walls. The Siva temples are generally more ancient and parts of many of them must date back to the time of the Chólas.[2] The Kumbhésvara temple is the most sacred of them. It has a fine *gópuram* 128 feet in height, and a large income (Rs. 5,300). The Nágésvara temple is so built that the sun shines through the openings in the *gópuram* three days in the year right on to the idol, which is interpreted as an act of adoration of the god. The Vaishnavite Chakrapáni temple adjoins a burning-ground, but the smoke from this is held by some to be as acceptable as incense to the god. The burning-ground is called, after the temple, the Chakrapaditturai. In the building is a statue of one of the Tanjore Rájas holding a lamp for the god. In some respects the architectural merits of the two temples in the suburb of Dárásuram (just outside the western toll-gate) are superior to those of the shrines in the town itself. In both of these there is a quantity of delicate carved stone-work, and the larger of the two (the Saivite temple) as a good *gópuram* of stone. The sacred Mahámakham tank at Kumbakónam (a fine revetted reservoir surrounded with picturesque *mantapams*) is the centre of the very important Mahámakham festival in honour of Kumbhévarasvámi. This takes place every thirteenth year and people flock to it from every part of southern India, and from even greater distances. It is believed that the tank receives a supply of water direct from the Ganges at this time.

Maths.

There is an important Smárta religious institution here in the *math* of Sankaráchárya, which is said to have been founded in the time of Sankaráchárya himself by a Tanjore king, who wished the saint to reside in his dominions. Its income is nearly Rs. 14,000 annually, and the head of it appoints the managers of three temples, one of which is at Conjeeveram. He nominates his own successor. The *math* contains a library

1 The biggest is at Tiruválúr and the second biggest at Tiruvadamarudúr.

2 The outer parts of none of the Kumbakónam temples date back earlier than the seventeenth century, but in several of them there are shrines and buildings of the eleventh century. See the report for 1893 of the Superintendent of the Archæological Survey, paras. 2—4.

of some 150 books, cadjan, paper, MS. and printed, in Telugu and Sanskrit.

There is also a so-called *math* erected in honour of a recently deceased saint named Mauna Paradési ('the silent saint') who attained wide fame in the district some twelve years ago. He never spoke. He had no home, but was welcomed and feasted everywhere, and he was the object of many vows. People used to promise to break cocoanuts in his presence or clothe him with fine garments if they obtained their desire, and such vows were believed to be very efficacious. There is a story that a doctor of poor skill amassed great wealth by placing his medicines in the hand of the saint and then administering them to his patients—the results being most beneficial. A servant of the saint's is still presented with many offerings, and with the proceeds of these he has erected a *math* over the holy man's tomb. The tomb is worshipped daily. A large portrait of the saint is to be seen in the building.

Churches, etc.

A handsome Protestant church was erected in the town in 1855 by private subscriptions aided by a grant of public money. Since the transfer of the District Court to Tanjore the number of Europeans in the town has however much decreased. The churchyard contains a few European tombs of no great antiquity. Particulars appear in the official list. The Tranquebar Lutheran Mission and the Roman Catholics also have churches here; and a Bishop of the Pondicherry Mission is stationed in the town.

Chattrams.

There are two of the Rája's chattrams in the suburbs, one at Dárásuram and one at Ammáchattram; but neither are of much importance. The former has an income of Rs. 6,000, the latter of Rs. 9,700. Besides these there are three big private chattrams at which Bráhmans are fed, one supported by Kómatis, one by a wealthy Madras merchant and one by the Karvetnagar zamindari in North Aroct through the agency of the Tiruppanandál *math*.

Kumbakónam possesses one of the best educated populations in southern India. Statistics show that the place is second only to Tanjore in the proportion of people able to read and write, and it contains many high class educational institutions. About one-fifth of the population are Bráhmans, and the Kumbakónam Bráhman is proverbial for ability and subtlety. The Government college, described in Chapter X, is one of the most remarkable institutions of the kind outside Madras. It once earned for Kumbakónam the title of 'the Cambridge of South India.' There are several public

CHAP. XV.
KUMBAKÓNAM.

intellectual institutions connected with it. The Porter Hall, built in memory of a former principal of the college from local subscriptions in 1885, is used for public meetings and as the head-quarters of the Kumbakónam Club. Adjoining it is the Gópála Rao Library erected to commemorate another well-known educationalist who also was once principal of the college. The Séshayya Library, which has a similar origin, stands close by. The place contains two English high schools, one of which, the Town high school, is large and important, standing sixth of all the upper secondary schools of the Presidency in the number on its rolls in 1903. Its buildings are particularly handsome. The other is maintained at the cost of a resident of the place. Besides these there are two lower secondary English schools, two Sanskrit schools, and three vernacular lower secondary schools. Kumbakónam has produced a number of prominent public servants. It is in particular well known as the residence of the late Sir A. Séshayya Sástri and the birth-place of the late Rája Sir T. Mádhava Rao. The famous native flute-player Sarabha Sástri was also a native of this town.

Industries.

The town is moreover a great industrial centre. Much silk and cotton weaving of a good quality and some chintz-stamping and wax-printing are carried on, and a considerable manufacture of brass and other metal vessels. These have been referred to in Chapter VI. The census figures show that 3,000 persons in the town live by silk industries, 1,700 by cotton industries and 1,300 by metal manufactures of various sorts.

Sanitation, etc.

The town lies on very low ground between the Cauvery and the Arasalár and is therefore exceedingly difficult to drain. The municipality completed a system of drains in 1894, but this was intended only to carry off surface water and not to deal with sewage. The water-supply is also bad and the result is that Kumbakónam is far from healthy, and has an unenviable reputation for elephantiasis. The low level of the town also renders it liable to floods. In July 1882 a great deal of damage was done by the Arasalár bursting its banks. It was estimated that 300 houses were destroyed, though fortunately no lives were lost. It was only by the utmost exertions that the Cauvery was prevented from overflowing too. A scheme to provide filtered water from the Cauvery has been sanctioned, but the municipality has so far been unable to finance it. The estimated cost of it is Rs. 4,05,120. The municipal administration is referred to in Chapter XIV and the hospital in Chapter IX.

Náchiyárkóvil.

Náchiyárkóvil: Six miles south-east of Kumbakónam. Population 3,066, of whom over a quarter are Muhammadans. Police-station and small District Board chattram. The place is known for its manufacture of bronze *kújás*[1] and other vessels. The Vishnu temple from which it is named is said to contain inscriptions and has an endowment of Rs. 6,119. The vehicle of the deity is a *garuda* made of stone instead of the usual wood or metal, and fabulous stories are narrated regarding it.

Paudanallúr.

Pandanallúr: In the north-east corner of the taluk. Population 1,844. The old Siva temple is said to contain inscriptions; and there was once a fort here, which is ascribed by tradition to the Náyaks. Coarse paper used formerly to be manufactured in this village.

Pápanásam.

Pápanásam: A railway station eight miles west by south of Kumbakónam. Population 2,089. It has dwindled in importance, but was once a taluk head-quarters. It is now the chief village of a union and contains a police station, a local fund dispensary, a sub-registrar's office, a lower secondary school for boys, and a small taluk board choultry. The temple has an annual income of Rs. 1,130.

Rájagiri.

Rájagiri: Close to Pandáravádai railway-station, ten miles west by south of Kumbakónam. It is well known for the large proportion of Muhammadans among its inhabitants. In 1901 these numbered 2,677 out of a total population of 3,939. At Pandáravádai, also, nearly two-thirds of the inhabitants are Muhammadans. They are mostly employed in betel cultivation and are chiefly Rávutans.

Svamimalai.

Svámimalai: Pleasantly situated on the bank of the Cauvery, three miles west of Kumbakónam. Population 3,465, police-station, union, sub-registrar. It contains a beautiful little temple to Subrahmanya in which there are said to be inscriptions, and which is known throughout the Tamil country as the place where Subrahmanya is said to have instructed his father Siva in religion. It is a great place of pilgrimage for the performance of vows, even for people from other districts. The temple is now being repaired by a Náttukkóttai Chetti, who is said to have already spent a great sum of money on it. It has an annual income of Rs. 5,340. A large private choultry is maintained here at which Bráhmans are fed. The story goes that it was founded by a Principal Sadr Amín who was cured of a disease by taking a vow at the temple. Women's cloths are made here in large quantities; the weavers use a silk warp and a cotton

[1] See Chapter VI, p. 125.

CHAP. XV. KUMBA-KONAM.

woof and country dyes. The body of the cloth is generally red.

Tirumangala-kudi.

Tirumangalakudi: Seven miles north by east of Kumbakónam. In an inscription at Tiruvadamarudúr there is a reference to a temple at this place, called the Kulóttunga Chólésvara shrine, which is said to have been built in memory of the great Kulóttunga I (1070-1118). The inscription is dated in the reign of his son and successor Vikrama.[1] A good deal of silk and cotton weaving and dyeing are carried on here, and good country shoes are made.

Tiruppanan-dál.

Tiruppanandál: Eleven miles east-north-east of Kumbakónam as the crow flies. Population 3,426; police-station. The village is well-known for its richly endowed Súdra *math*. This was founded about 1720 A.D. by a certain Tillanáyaka Tambirán who was a disciple of the central *math* of Dharmapuram and head of a similar institution started at Benares in 1580 by another disciple thereof. He established it as a kind of agency to his own monastery, for the collection of subscriptions thereto, but the head of the Dharmapuram *math* declared that he was only an agent of the latter institution and claimed to appoint his successors. The dispute went before the Courts, which ruled that the Tiruppanandál *math* was practically independent, that the head of it might appoint his own successor as long as he selected a disciple of the Dharmapuram *math*, but that he must see 'that the character of the Tiruppanandál *math* as a disciple *math* or centre of control is maintained in its integrity according to ancient and recognised usage.'[2] The institution at Benares is supported by subscriptions from that at Tiruppanandál, which are administered by agents appointed by and responsible to the head of the latter. This latter now contains twenty disciples. It has an income of Rs. 80,000 per annum from over 1,000 acres of land in this and other districts and Travancore. Its head appoints the managers to five temples in this taluk and another at Benares. The richest of these are the Benares temple, which has an income of Rs. 2,500, and the Tiruppanandál shrine, the revenue of which is Rs. 3,250. It possesses a library of 300 cadjan books in Tamil and Sanskrit, and 300 printed volumes of Tamil, Sanskrit, Telugu and English.

Tiruppiram-biyam.

Tiruppirambiyam: Five miles north-west of Kumbakónam. Population 2,682. The Siva temple here is mentioned in the Dévároam and must therefore have been in existence in the seventh century. The village was the site of a battle

[1] Government Epigraphist's report for 1895, para. 14.

[2] I.L.R., X Mad., page 501.

in the ninth century A.D. between the Ganga king Prithiví-pati I and the Pándya king Varaguna in which the former lost his life.[1]

Tiruvadamarudúr.

Tiruvadamarudúr: Six miles north-east of Kumbakónam on the railway. Population 11,237. Also called Madhyárjunam. Union, railway-station, police-station, deputy tahsildar's and sub-registrar's offices, a local fund dispensary and an English lower secondary school for boys. Very recently the foundation was laid of an adequate school building, for which object an endowment of Rs. 3,000 had been given by a princess of the Tanjore royal house. The town is the residence of the descendants of Amar Singh, who was deposed from the Tanjore throne in 1798. It is noted for its Siva temple, which is large, ancient, well-sculptured, and particularly sacred. It has a fine silver palanquin and a very large wooden car, and the jewels in the temple are said to be finer than in any other temple in the district. A number of the inscriptions in it (Nos. 130–159 of 1895) have been copied by the Government Epigraphist. One of these (dated A.D. 1544) records that a Bráhman of the place joined in an expedition of the Vijayanagar prince Vittala against Travancore, and persuaded the prince to restore to the god of Tiruvadamarudúr two villages which had passed into other hands. The place is visited by a large number of pilgrims, mostly Paraiyans,[2] at the time of the Pushyam festival held every January. The temple is under the control of the Tiruváduturai *math*, which appoints its managers. There is a figure called *Chóla Brahmahatti* at the eastern gate. The story is that a Chóla king committed the murder of a Bráhman *(Brahmahatti)*[3] and his sin personified stood waiting for him as an avenger at this gate after he had entered the temple. The Chóla king at the advice of Siva left the temple by the other gate, and the *Brahmahatti* has remained there waiting for him ever since. There is a large private choultry in the town maintained by Náttukkóttai Chettis.

Tiruvalanjuli.

Tiruvalanjuli: Population 4,213. Six miles west of Kumbakónam. It is noted for its temple, a handsome building

[1] Government Epigraphist's report for 1897, para. 10. The Pándya king Varaguna was a contemporary of the Ráshtrakúta king Amóghavarsha I (814–15 to 876–78 A.D.). This gives the approximate date of the battle. See *South Ind. Inscr.* II, iii, 381.

[2] The number of Paraiyans who attend this festival is almost proverbial. Many, of course, go to drag the large car and this probably explains the phenomenon.

[3] The story of a Chóla king who murdered a Bráhman and had to go on a pilgrimage is told in several places in the Anantapur district, and no doubt elsewhere.

CHAP. XV. KUMBAKÓNAM.

containing some delicately chiselled stone work. Some of the figures have been thought to indicate a Jain origin, but there seems to be nothing about them characteristic of the Jains. A fine screen of stone deserves special mention. It consists of three slabs of stone, is about ten feet high and six feet broad, and is very neatly sculptured. There are a number of inscriptions in the temple, some of which have been copied by the Government Epigraphist (Nos. 618–634 of 1902).

Valangimán.

Valangimán: Five miles south of Kumbakónam. Population 5,459. A union, court of a special magistrate and office of a sub-registrar. A police-station, a local fund dispensary and an English lower secondary school. Formerly the head-quarters of a taluk of this name. A District Munsif is attached to Valangimán, but he holds court in Kumbakónam. There is some silk and cotton weaving and dyeing here. Some Tamil Bráhmans, called Kóna Síma Drávidas, who are found in the Gódávari district, say they emigrated from Valangimán.[1]

Vináyagateru.

Vinayagateru: Thirteen miles north-north-east of Kumbakónam as the crow flies. Population 1,310. The village is situated on an island in the Coleroon, and is connected with the bank by the bridge over the Lower Anicut, which crosses the river here.

[1] See Gódávari District Gazetteer, Chapters III and XV.

MANNÁRGUDI TALUK.

MANNÁRGUDI is the central taluk of the district. Its population has remained practically stationary since 1891. The western part of it is largely composed of dry land, while the remainder lies within the Cauvery delta. Over two-thirds of the total extent are irrigated. The taluk is, on the whole, rather uninteresting. The municipality of Mannárgudi can boast some good weaving and metal work as well as some interesting religious and educational institutions, but otherwise there is not much of importance in the taluk. The north is traversed by the South Indian Railway, and the railway station at Nídámangalam is connected with Mannárgudi by a good road, but means of communication in other parts are difficult. It is often more convenient to go right round by rail from Pattukkóttai *viâ* Tiruválúr to Nídámangalam and thence by road to Mannárgudi than to traverse the road leading direct between these places. Communication with the north is probably to be improved by the construction of a new railway between Kumbakónam and Nídámangalam. A recent proposal to connect Nídámangalam, Mannárgudi and Tirutturaippúndi by rail has been withdrawn[1] for the present.

Kóvilvenni.

Kóvilvenni: Nine and a half miles north-north-west of Mannárgudi. Population 1,970. The Siva temple is mentioned in the Dévâram and so must have been in existence in the seventh century A.D. Three inscriptions here (Nos. 396–398 of 1902) have been copied by the Government Epigraphist. They are all of the time of the Chóla dynasty.

Kúttánallúr.

Kúttánallúr: Five miles east-north-east of Mannárgudi. Population 3,104, of whom 2,677 are Muhammadans. It is known for the unusually large proportion of Musalmans in its population, and for its betel vines, which are very plentiful. It also contains a local fund dispensary.

Mahádévapatnam.

Mahádévapatnam: Six miles south-west of Mannárgudi. There is a ruined fort here which is popularly said to have been built by Tulsáji Rája (1763–87). The walls are thick and the place must have been strong. It still bears the marks of cannon balls. It was held by Haidar during his occupation of the country and was captured by the English under Colonel Braithwaite in 1781 after a stubborn fight. The enemy's force was strongly posted, but the attack was judiciously planned

[1] See Chapter VII, p. 145.

CHAP. XV. MANNÁR-GUDI.

and well executed with only 2,500 men against nearly double that number and six guns. After a close encounter of several hours, in which every street was defended, Haidar's force retreated in disorder with great loss, leaving behind them two of the guns. Recently the place, as well as the adjoining village of Ullikkóttai, has attained some importance as a centre of ground-nut trade. The Siva temple is of some note.

Mannárgudi.

Mannárgudi: Population 20,449, of whom 651 are Musalmans, 540 Christians and 153 Jains. Of the Hindus, Bráhmans are the most largely represented caste. The place is a municipality and contains the offices of a Deputy Collector, a tahsildar, a sub-registrar and a District Munsif, a police station, a municipal hospital, a travellers' bungalow, a private market, two upper secondary schools and a Sanskrit school. The town is very ancient. Three of its temples were founded by Chóla kings. Twenty-five old inscriptions have been copied by the Government Epigraphist here (Nos. 85–109 of 1897), most of which are grants of the Chólas and some of the Pándyas and even the Hoysalas. The latter are rare in the Chóla country. There is a tradition that the Hoysalas had a palace here, and Mélavásal (a short distance to the west of the town) is said to be called after its western gate. There seem to be no traces of the palace remaining.

Of the temples, the Jayankondanátha and the Rájádhirájésvara shrines were founded by Rájádhirája (1018–53) and the large Vaishnavite Rájagópála Perumál temple by Kulóttunga I (A.D. 1070 to at least 1118). The Jayankondanátha temple is believed by the natives to have the curious property of preventing milk boiled in it from going bad, and it is said that at one time there was a great demand for this milk, orders coming even from Benares for it! The greater part of the Rájagópála temple was built by the last of the Náyak Rájas, who died in 1673. It is a large and imposing building with a fine *gópuram* and colonnade. The stone work, though massive, is not particularly good, being only roughly carved. The gneiss of which it is largely built must have been brought a distance of fully fifty miles, even supposing it to have come from the very nearest quarries, those of Mammalai eight miles east-south-east of Trichinopoly. The institution has an endowment of 780 acres of land and a money allowance of Rs. 6,000. It is notorious as the centre of the great Mannárgudi feud between the Tengalais and Vadagalais.[1] The temple is considered particularly sacred, and 15,000 to 20,000 people come even from Telugu districts

[1] See Chapter III, p. 72.

to the large car festival in Panguni (to commemorate the birth of Gópálan in that month); and the lesser festival in Ádi (in honour of the goddess Chengammál, wife of Gópálan) is also largely attended. Apart from the festivals the temple attracts many pilgrims. They visit it chiefly with the object of obtaining children. For this purpose husband and wife sit worshipping the god in the temple and holding on their laps for a few minutes a small idol of Gópálan. This is said to be very efficacious. The legend of the founding of the temple is that it was built to commemorate an appearance of the god to two rishis, who were doing penance to him on the bank of the Gópálaráyan (Góprálayam) tank here.

To bathe in the tank on Sundays in Kártigai (November-December) is said to be particularly meritorious. Another sacred bathing place is the large Haridránadi tank, a fine sheet of water twenty-four acres in extent and revetted all round. It is said that Krishna made the tank to bathe in by damming up a stream. The name is said to be derived from the saffron with which his handmaidens adorned themselves. A third sacred tank is the Tiruppákadal tank in which a bath on Fridays in the month of Tai (January-February) is believed to confer special merit. The father of the local goddess is said to have prayed here that he might become Gópálan's father-in-law.

Mannárgudi is in a small way important as a Jain centre. There is a Jain temple here which is visited by a fair number of pilgrims; and the number of persons of that faith living here (153) is comparatively large for this district.

Besides the religious interest connected with it, Mannárgudi is notable in other ways. The Findlay College is briefly described in Chapter X, and the municipal administration and water-supply scheme in Chapter XIV. The place was once a great weaving centre, and there are still said to be over 400 households (chiefly Kaikólans) employed in this trade. A good kind of cloth for men is made with a gold lace border and fine thread (up to 120s), and these are said to be well known. The greater part of the weaving consists in the manufacture of the ordinary cloths for women and white towels. Mannárgudi was also formerly noted for its brass work, but now only a few Kammálans are employed in this industry. The articles turned out are of the same classes as those made at Kumbakónam.[1] The hospital here was (with the exception of the old Ráj hospital in Tanjore) the first opened in the district, having been built in 1857. It treated

[1] See Chapter VI, p. 125.

CHAP. XV. MANNÁRGUDI.

329 in-door and 25,225 out-door patients in 1902–03 and is under the control of, and is chiefly supported by, the municipality. There is also a private hospital recently started by a native apothecary and a dispensary managed by the Wesleyan Mission, which has a station here in charge of a European missionary. There are several European tombs in the neighbouring village of Asésham.

Nídámangalam.

Nidámangalam: Eight miles north by west of Mannárgudi, with which it is connected by a good road. Contains a police station, a union, a local fund hospital and the offices of a deputy tahsildar and sub-registrar. It is a station on the South Indian Railway, and is proposed as the junction of the lately suggested railway to Kumbakónam. It is at present an important trading centre for paddy. The population is 2,893. A Siva and Vishnu temple here have a joint endowment of 900 acres of land. There is also one of the Rája's chattrams in the village. This is a good building with fine arcades and domes, and was built by Pratáp Singh in 1761 in honour of his queen Yamunábáyi, after whom it was named. Its endowment is Rs. 21,500. When making some alterations to it in 1897 the workmen came across some underground rooms hitherto unknown. There is also a rest-house near the railway station.

Peruválandán.

Peruválandán: Thirteen miles south of Mannárgudi. Population 3,762; two Sanskrit schools. It is known for its private choultry, which was founded by a rich ryot and endowed with 420 acres of land. Bráhmans are fed there and a Véda school maintained. The goddess Annapúrni Amman is worshipped here daily. The image is in the attitude of a woman serving meals. The chattram is known for some old *kanji* (rice-water) said to have been kept there for the last 40 years. It is called *kádi* by the natives from its exceedingly sour taste. That it is not still more unpleasant is ascribed to divine intervention. It is in great request as a specific for fever and cattle disease, and is given away gratis to any one who asks for it. There is a small market here on Sundays, and inferior mats are woven.

Tirumakkóttai.

Tirumakkóttai: Nine miles south of Mannárgudi; population 984; a police station; a private market. The Saivite temple is said to have been built by a certain king Kritasékharan [1] who had been cured of leprosy there. It is a large building but much out of repair. It has an income of Rs. 5,000.

[1] The name suggests a Pándyan king.

MÁYAVARAM TALUK.

MÁYAVARAM taluk touches the coast in the north-east of the district. It has an area of 283 square miles and a population of 247,019 (against 244,835 in 1891), and in the density of its population it stands sixth of all the taluks in the Presidency. This is due no doubt to its great agricultural advantages. It is situated wholly in the delta of the Cauvery, and over 99 per cent. of its arable land is in occupation. Lying near the sea, it receives as much as from 50 to 53 inches of rain. As was to be expected, most of the land in it is irrigated, and on this paddy is usually grown, though ground-nut and gingelly are also raised in fair quantities. The most important towns in it are Máyavaram and Tranquebar. These and some other places of interest are described below. Koranádu, a suburb of Máyavaram town, and Kuttálam are considerable centres of weaving, and that industry is also carried on (without any particular skill) at a large number of other villages. The taluk contains two important religious institutions in the Tiruváduturai and Dharmapuram *maths*, as well as a number of interesting temples. These are referred to in the following pages. Besides them, the shrines at Perumálkóvil (income Rs. 4,000), Valuvúr (income Rs. 2,500) and Vellalárkóvil (a suburb of Máyavaram, income Rs. 3,000) are of importance. There are no metalled roads in the taluk, except a mile or two in the immediate neighbourhood of Tranquebar and Máyavaram respectively, but it is traversed by the South Indian and District Board Railways, and Tranquebar is connected by a good road with Káraikkál and Negapatam.

Ánatándavapuram.

Ánatándavapuram: Five miles north-east of Máyavaram. Railway station on the South Indian Railway. Population 1,824. The place is noted for Bráhman money-lenders. It is one of the eighteen villages in which there are settlements of the Váttima Bráhmans.

Dharmapuram.

Dharmapuram: Hamlet of Mannampandal (population 2,753), two miles east of Máyavaram. Contains an important Saivite *math*,[1] which was founded by a holy man called Gnána

[1] The institution is more correctly called an *ádhínam*, or central institution, from which the chief ascetic exercises control over subordinate *maths*. The Dharmapuram *ádhínam* is the religious superior of the *maths* at Tiruppanandál and Benares.

CHAP. XV. MÁYAVARAM.

Sambanda Désikar at least 300 years ago. His holiness is said to have first been manifested by his having been miraculously kept dry while standing outside the house of his *guru*, or spiritual superior, on a wet night. The institution has an endowment of about 2,500 acres of land, all of which is in this district. The head of it supervises the managers of 27 temples in this and other districts, generally controls their endowments and appoints the priests in them. One of the disciples of this monastery has to be appointed to the headship of the Tiruppanandál *math* when that office falls vacant. The latter was founded in 1720 by a disciple of the Dharmapuram institution and another disciple established a similar institution at Benares about 1580. In the *math* are about 20 disciples (*tambiráns*) who have abandoned the world, besides a number of secular servants. It contains about 500 cadjan books in Tamil and Sanskrit, which are said to be more than 100 years old and are mostly of a religious nature, as well as a few printed books. The disciples are generally Vellálans; they must of course be vegetarians. The head of the *math* nominates his successor from among the disciples.

Kónérirája-puram.

Kónérirájapuram: Twelve miles south-west of Máyavaram. Population 2,569. Like Ánatándavapuram it is noted for its Bráhman money-lenders of the Váttima sub-division. The Natarája temple here is fairly well known.

Korukkai.

Korukkai: Five miles north-west of Máyavaram. Population 1,019, many of whom are Késika Bráhmans. The Siva temple is held sacred because that god is said to have here opened his third eye and with the rays therefrom burnt Manmatha (Cupid) to ashes, for having disturbed him when he was in contemplation. There is a festival in the month of Mási (February-March) on Manmatha's day, and a strip of land covered with ashes is shown as the place where he was burnt. The temple has an income of Rs. 4,000, and its manager is appointed by the head of the Dharmapuram *math*.

Kuttálam.

Kuttálam: A union five miles west by south of Máyavaram on the railway. Population 4,100. Railway station, police station, sub-registrar's office, taluk board choultry, vernacular lower secondary school. Kuttálam was once the headquarters of a taluk. It is now chiefly known as a centre of weaving and of a trade in paddy and cloth, but in both respects its importance has declined. The old Siva temple here contains some inscriptions and has some local reputation. To bathe in the river here on Sundays in Kártigai (November-December) is held to be a pious act.

Máyavaram.

Máyavaram: Population 24,276. A junction between the South Indian Railway and the District Board line to Arantángi; a municipality, and the head-quarters of the Divisional Officer (a Deputy Collector), District Munsif, tahsildar, stationary sub-magistrate and sub-registrar. It contains a police station, a good travellers' bungalow and hospital, a municipal upper secondary school, an English lower secondary school, five Sanskrit schools and two vernacular lower secondary schools. The name means 'peafowl town,' and the legend is that Siva turned his consort Párvati into a peahen because she would not obey him, and only changed her back again when she worshipped and bathed in the Mayilamman tank here. The town is a famous place of pilgrimage as many people (especially widows) congregate to the annual 'Tulá' festival, at which the river Ganges is supposed to come and mingle her waters with the Cauvery. That goddess is supposed to have complained to Siva of the pollutions she was subjected to, whereupon the god advised her to purify herself by bathing once a year in the Cauvery. Tulá is the Sanskrit name of the Tamil month Arpisi (October-November), and the festival lasts for the whole month.

The temple has a fine brick *gópuram* with a very lofty gateway; its income is Rs. 13,000 and its manager is appointed by the head of the Tiruváduturai *math.* The municipal school is a good building of its kind. A large private chattram is maintained here by Náttukkóttai Chettis at which Bráhmans are fed. There are Lutheran and Roman Catholic churches, and a few European tombs in the Lutheran cemetery.

The place has been a municipality since 1866, and a brief description of the municipal administration will be found in Chapter XIV. The hospital was completed in 1880, chiefly from private subscriptions. There is little trade and few industries in Máyavaram itself, but there are some rich money-lenders. The suburb of Koranádu is renowned for its weaving of silk and cotton cloths,[1] and there are several rich cloth merchants there. Another suburb, Tiruvilandúr, contains a celebrated Vishnu temple at which a festival takes place at the same time as the Tulá festival in Máyavaram. The pilgrims who attend the one pay a visit to the other also. The income of the temple is Rs. 10,000, and it is under the control of the Dévastánam Committee. There is a big private chattram at Tiruvilandúr kept by a rich ryot, at which Bráhmans are fed and anything left is given to Súdras.

[1] See Chapter VI, p. 118.

CHAP. XV. MÁYAVARAM.

Parasalúr.

Parasalúr: Five miles east of Máyavaram. Population 1,708. The Siva temple is well known. This is mentioned in the Skánda Purána as the place where the father-in-law of Siva performed a sacrifice when he was endeavouring to overcome his son-in-law. The temple has an income of about Rs. 2,082 and its manager is appointed by the head of the Dharmapuram *math.*

Tirukkadaiyúr.

Tirukkadaiyúr: Four miles north-west of Tranquebar. Population 2,884. Police station. The Siva temple here is reputed to be the place where the rishi Márkandéya begged Siva to save him from death, and Siva killed Death (Yaman) accordingly. There is an annual festival here at which the story is represented. The tower of the temple is a station in the trigonometrical survey. The institution has an income of Rs. 13,000, and is under the control of a manager appointed by the Dharmapuram *math.*

Tiruváduturai.

Tiruváduturai: Ten miles west-south-west of Máyavaram. Population 3,169. A travellers' bungalow. The old Siva temple is mentioned in the Puránas and is considered sacred, but the place is chiefly known for its Súdra *math.* This was founded by one Namasiváya Múrti at an unknown period. Like the institution at Dharmapuram, it is less strictly a *math* than an *ádhínam* with other institutions subordinate to it.[1] It has large endowments in the districts of Tinnevelly (25,000 acres), Madura (1,000 acres) and Tanjore (3,000 acres) as well as small possessions in others. The total annual income is estimated at two lakhs of rupees. The head of the *math* appoints the managers and priests of some fifteen temples in this and other districts, and controls their funds. Some of these temples are of great importance. The managers are appointed from among the disciples of the institution. There are about 50 disciples in this. The head of it is also the *guru* of a number of private persons in this district who visit him and give him presents on the anniversary day of the founder of the *math.* Súdra Saivites are fed every day, and there is a choultry attached in which Bráhmans are fed. The institution possesses a good library of 3,000 volumes, both cadjan and printed books, in Sanskrit and Tamil. These have been catalogued and a list is kept at Tiruváduturai.

Tranquebar.

Tranquebar (vernacular *Tarangambádi*, the 'wave village') is a town of 13,142 inhabitants situated on the coast nineteen miles east-south-east of Máyavaram. It was a very early Danish settlement, and was once an important seaport and

[1] See the footnote on page 229 above.

the head-quarters of the Collector; it is now a union and the station of a deputy tahsildar, and contains a police-station, a local fund hospital, a private market, the offices of a sub-registrar and a circle inspector of Salt and Abkári, two English lower secondary schools for boys, two vernacular lower secondary schools for girls and a training school for masters. It is a quaint old-world town, and the population figures are misleading, as they include the large suburb of Puraiyár and some other villages. Tranquebar proper is enclosed by a brick wall, the remains of a fortification, and contains only about 2,000 persons. The carriage road enters through an imposing gateway bearing the date 1792 and the monogram of the King of Denmark. The houses are mostly bungalows without compounds, and the streets (known by such names as King's Street and Queen's Street) are suggestive of a European town. The inhabitants are mostly Native Christians.

Its origin.

The Danish fort at Tranquebar (the 'Dansborg') was founded in 1620 by one Ove Gedde on behalf of the recently established Danish East India Company. In a former venture in 1618 the Company's vessel had been wrecked off the Coromandel coast, and the Captain, Roelant Crape (who had spent some time in his youth at Tanjore), had made his way to the court, where the Náyak took him under his protection. He obtained from the king a grant of a strip of country five miles long by three miles broad at an annual rent of Rs. 3,111. On this land the Danish settlement of Tranquebar was built by the co-operation of Crape and Gedde. Four years later (1624) the fort became the property of the King of Denmark, to whom the Company owed money, and remained in his possession till 1845, when it was ceded to the English East India Company.

Its history.

Little is known about the early relations of the Danes with the natives. It seems likely[1] that the Danes assisted the Náyaks in decorating the great temple and in other public works. In 1706 the first Protestant Mission in India was commenced at Tranquebar. Its work is described in Chapter III. By 1755 a very large portion of the Danish territory had been washed away by the sea, which has continually preyed on the land at this point, and the king of Tanjore was accordingly asked to grant an extension of territory to the settlement. This he refused to do, and the matter ended (in 1756) in a serious affray. The Danes complained of outrages by the king's officers, and on this pretext attacked two pagodas in the neighbourhood. One they took, but, while

[1] See the account of Tanjore on p. 270.

CHAP. XV. MÁYAVARAM.

moving against the other, they were themselves attacked by a force from Tanjore, and had to retreat into the fort with the loss of 40 killed and 100 wounded. Peace was ultimately restored by the mediation of the Madras Government. In the wars between the English and French which occurred about this time, Tranquebar seems to have been used as a landing place indifferently by both parties. In 1776 the Danish Governor received an order from the Nawáb, before he was ousted from Tanjore, for a supply of military stores. By the time they arrived the Nawáb was no longer in possession of Tanjore, and the stores remained unused till 1780, when Admiral Hughes took them to Madras. Haidar heard of this on his occupation of the country, and threatened to turn the Danes out of Tranquebar for supplying his enemies with arms, and only abstained on the payment of a fine of £14,000. The price of these stores remained unpaid till 1803, after the English had assumed the administration of the Carnatic and the responsibility for the Nawáb's debts. The settlement of Tranquebar had meanwhile (in 1801) been taken from the Danes and it remained in the hands of the English till 1815. It was finally sold to the English in 1845 for twelve and a half lakhs of rupees. Its annual revenue value was about Rs. 21,000. From that year till 1860 it was the head-quarters of the Collector, and from 1860 to 1873 it contained one of the two District and Sessions Courts, which was afterwards moved to Negapatam but re-established here from 1878 till 1884.

Now of small importance.

The place has greatly diminished in importance since it first came into British hands. Then, as above remarked, it was considered a fit place for the Collector's head-quarters and the District Court. Nowadays it is not considered sufficiently prosperous to be a municipality.[1] A great deal of public money was spent directly or indirectly to improve the place in the early days of the English occupation of it. The Tranquebar-Tirumulavásal canal[2] was designed to open the port to the produce of Shiyáli, but it never seems to have been much used, and is now choked up. More than Rs. 20,000 were spent between 1847 and 1855 on combating the encroachments of the sea, which had already eroded away between 400 feet and 600 feet of the beach. Groynes were constructed with no little difficulty and have prevented further damage.[3] The reason for the decline of Tranquebar is no doubt chiefly

[1] See Chapter XIV, p. 214.

[2] See Chapter VII, p. 139.

[3] A full account of these works is given in the Reports of the Madras Engineers (Madras, 1856), iv, 81 foll.

to be found in the opening of the railway to Negapatam in 1861, which diverted traffic to that port. The removal of the Collector's office took place almost at the same time, and Tranquebar became at once of little commercial, and still less official, importance. There is very little commerce there now, though the port is opened to foreign trade. Paddy is occasionally exported and coolies are sent in small quantities from this port to Mauritius. There is no harbour and the cargo boats have to be beached on the shore. The only local industry of any importance is the tanning at Puraiyár, which is mentioned in Chapter VI. Mats and cloths are also made, but are of no particular value. The Lutheran Mission printing press is alluded to in Chapter VI. The Leipzig Lutheran Mission has its head-quarters here, and a Roman Catholic Mission is also established in the town.

Its antiquities.

Some interesting relics of earlier Christianity survive. The present new Jerusalem church was built in 1717 by the missionary Ziegenbalg, who died in 1719 and was buried there. It has a quaint pulpit, entered from the vestry and surmounted by a sounding board, which is the identical edifice from which he and Plütschau preached in periwigs. An earlier new Jerusalem church, built by the same missionary in 1707 and abandoned as too small, was subsequently washed away by the sea. Another (the present English church) is the original edifice of which the foundations were laid by Gedde in 1620. It contains many relics of the Danes. In the vestry there is a remarkable painting of the Last Supper coloured in relief upon wood and executed with considerable spirit and skill after the manner of Albrecht Dürer. The handsome communion service is of silver, and parts of it are dated 1712 and 1789. A smaller cup is dated 1689, and silver-mounted staff for the offertory bag is dated 1687. The clock is said to be over 200 years old, but none of the bells are older than 1749. The Goanese church, which stands to the north of the gateway inside the fort, is also an ancient building. It seems to have been founded in the seventeenth century, though the precise date[1] is not clear. There are no less than four cemeteries in the town. The inscriptions in these date from 1689 and are transcribed in the official list.

Another interesting building is the Dansborg, a smaller fort, which was probably the only defensible part of the town

[1] Two dates are assigned to this building, viz., 1649 and 1660. Neither is based on historical authority. The latter is due to the assumption that it was founded by refugees from Negapatam, which fell into Dutch hands in that year. Mr. Fenger in his *History of the Tranquebar Mission* (Tranquebar, 1863) states that it existed before 1706.

CHAP. XV.
MÁYAVARAM.

during the large part of its history. The chief part of the present building is used as a sea custom office. A wooden tablet bearing a curious monogram of Christian V of Denmark dated 1677, which was formerly fixed in one of the rooms in the Dansborg, has recently been removed to the Museum at Madras. The old Collector's bungalow on the sea shore is one of the finest houses in the district. It is not known when it was built, but it must have been before 1845. Its present owner, a Nádár of Tranquebar, permits the use of the bungalow and its furniture by European officers and travellers. The Judge also formerly used this house. His court was held in the adjoining building now used as a salt office and post office. The only ancient Hindu building is a Siva temple, which has been partly washed away by the sea. It contains an inscription of a Pándya king Kulasékhara, in which the town is called Sadanganpádi.

NANNILAM TALUK.

CHAP. XV. NANNILAM

NANNILAM is one of the central taluks. It is situated entirely within the rich delta of the Cauvery river, and is a very prosperous tract. Nearly the whole of it is irrigated; over 71 per cent. of the wet land is assessed at Rs. 7 or more per acre; the rainfall is ample (44 to 46 inches) and more than half the soil is alluvial. Weaving is carried on in some parts and Ammayappan, seven miles from Nannilam, was once a well-known centre of this industry. There is an old Jain shrine in Dívangudi village and there are several important Hindu temples in the taluk. The Tiruppagalúr *math* is also an interesting institution. Besides the feeder roads to some of the railway-stations and a mile or two in important villages there are only some sixteen miles of metalled road in the taluk, viz., from Nannilam *viâ* Panangudi to Tiruválúr and from Koradáchéri railway-station to Kudavásal. The east and the south of the taluk are however traversed by the District Board and the South Indian Railways respectively.

Ammayappan.

Ammayappan: Seven miles west-south-west of Nannilam. Population 2,917; a police-station. A well-known weaving centre, in which about 100 families of Kaikólans and Patnúlkárans make silk and cotton cloths and tartan *kailis* for Muhammadans. The trade has much decreased, but a few merchants still thrive by exporting these articles to Ceylon. The cloths for women are of very fair quality, running up in price to Rs. 25.

Dívangudi.

Dívangudi: Five miles south-west of Nannilam. Population 724. Contains a few Jain houses and a fairly well-known Jain temple. To this a few Jain pilgrims (estimated at 250) and a large number of Hindus go on the occasion of a festival which takes place at irregular intervals.

Kóiltirumálam.

Kóiltirumalam: Population 1,303. Five miles north-east of Nannilam in a straight line. The place is also called Tiruamba-mahálam. A new temple has been recently built and richly endowed by Náttukkóttai Chettis. There is, however, an old story connected with the place, which is enacted at the largely attended festival here, and in many popular dramas This relates that the god of the Tiruválúr temple was entreated by a *pújári* of this place to be present in the village at a

CHAP. XV. NANNILAM.

sacrifice in his (the god's) honour. The deity consented at length, but gave warning that he would come in a very unwelcome shape. He appeared as a Paraiyan with beef on his back and followed by the four Védas in the form of dogs, and took his part in the sacrifice thus accoutred and attended. All the Bráhmans who were present ran away, and the god was so incensed that he condemned them to be Paraiyans for one hour in the day, from noon till 1 P.M., ever afterwards. There is a class of Bráhmans called 'mid-day Paraiyans' who are found in several districts, and a colony of whom reside at Sédanipuram, five miles west of Nannilam. It is believed throughout the Tanjore district that the 'mid-day Paraiyans' are the descendants of the Bráhmans thus cursed by the god. They are supposed to expiate their defilement by staying outside their houses for an hour and a half every day at mid-day and to bathe afterwards; and if they do this, they are much respected. Few of them, however, observe this rule; and orthodox persons will not eat with them, because of their omission to remove the defilement. They call themselves the Prathamasákha.

Kudavásal.

Kudavásal: Nine miles west by south of Nannilam. Population 5,419. A union containing a police-station, a local fund hospital, an English lower secondary school and the offices of a deputy-tahsildar and a sub-registrar. It was once the head-quarters of a separate taluk. The name signifies 'the pot mouth' and the village has a legendary connection with Kumbakónam, which name means the 'body of the vessel.' Two legends exist. One says that, when Siva flooded the world to decimate the human race, Vishnu escaped by floating in an earthenware vessel which stretched from Kudavásal to Kumbakónam; the other states that the kite Garuda while carrying a pot full of nectar dropped part of it here and part of it in Kumbakónam. The connection is still kept up in certain matters of ritual. It is believed that a bath in the sacred Mahámakham tank at Kumbakónam has no efficacy unless the worshipper has first bathed at Kudavásal. Pious persons always observe this rule, and thus the village is crowded by visitors at the time of the Kumbakónam festival.

The neighbourhood abounds in cocoanut palms and a small export trade in the nuts is carried on directly with Bombay. Some Kaikólans weave silk and cotton cloths of an ordinary kind.

Nannilam.

Nannilam: Head-quarters of the taluk; situated three miles west of the railway-station of that name on the District Board Railway; population 6,727. The place is a union and

contains a police-station, a sub-registrar's office, a local fund hospital, a European traveller's bungalow, a fine native rest-house called the 'Jubilee Chattram,' and an English lower secondary school for boys. It is an ordinary agricultural town, but a little cotton weaving is done and a private weekly market is held on Sundays at Máppilaikuppam, which is within the union limits. The Siva temple of Madhuvanésvarasvámi ('the lord of the honey store') contains some beehives; and there is a story that a devotee brought these to the temple in order that he might anoint the god with honey.

Péralam.

Péralam: Six and a half miles north-north-east of Nannilam in a straight line. The junction for the railway to Káraikkál, and once a taluk head-quarters. It contains a police-station, a sub-registrar's office and a small taluk board choultry. The population is 1,742. The temple has an endowment of 240 acres of land, and is under the control of the Dharmapuram *math.* At Kollumángudi (two miles to the north) there is a large private chattram where Bráhmans are fed in the day-time and all castes at night.

Sríványjiam.

Sríványjiam: Three miles west by south of Nannilam; contains a sacred tank which is much resorted to by pilgrims, as a bath in it is supposed to free a man from the tortures of Yaman, *i.e.*, from the pain of death. The most holy times for a bath are the Sundays in the month of Kártigai (November-December). The tank is supposed to be connected with the Ganges. The temple is endowed with 180 acres of land.

Tiruchankáttángudi.

Tiruchankáttángudi: Eight miles east by south of Nannilam. Population 874. It is known as the place where the sage Siruttonda offered his son to appease Siva's hunger. The sage was known for his generosity to Bráhmans, and Siva, appearing before him as a Bráhman beggar, asked him to give him his son to eat. The sage did so, and the boy was afterwards restored to life by the deity. There is a festival of some size here. The temple has the large endowment of 390 acres and is under the Tiruppagalúr *math.*

Tiruppagalúr.

Tiruppagalúr: Seven miles east of Nannilam. Population 1,848. It is well known for its temple and *math.* The latter was really founded at Vélakkurichi in Tinnevelly, but the Tiruppagalúr shrine is the most important and most richly endowed of the temples under its management, and the head of the *math* therefore generally resides here. The institution is accordingly ordinarily called the Tiruppagalúr *math.* It is peculiar in containing no monks *(tambiráns)* besides the head. Its only endowment is 30 acres of land, but it has the

management of the temples at Tiruchankáttángudi and Tirumechiyúr, which between them own 520 acres more.

The temple here is surrounded by the water of a *teppakulam* on three sides. A festival is held at it in Chittrai (April-May) to commemorate the death of the famous Saivite saint Appar, whose body was swallowed here by the god in the form of a lion and his soul assimilated with the divine essence.

Tiruvilimalai.

Tiruvilimalalai: Six miles north-west of Nannilam. Population 1,109, a number of whom are Viliya Bráhmans. The Saivite temple here is well known. Two legends are related about it. The first is that Vishnu obtained from Siva a quoit *(chakkaram)* wherewith to fight a demon at this place by worshipping that deity every day with an offering of a thousand blossoms. One day a single blossom was missing and Vishnu plucked out his eye to make good the deficiency. This so pleased Siva that he gave his suppliant the quoit. The first four syllables of the name *(tiru vili)* mean 'holy eye,' and are probably connected with the story. The other legend is that the saints Appar (of Tiruppagalúr in this taluk) and Sambandhar (of Shiyáli) were each presented by the god with a gold coin in a time of famine to feed their followers; and the pillar on which the coin was placed is shown in the village till this day. The temple contains a curious porch of an unusual shape which is called 'the bat's face *(vavvál netti) mantapam*.'

NEGAPATAM TALUK.

NEGAPATAM taluk lies on the east coast. The population fell from 220,165 in 1891 to 217,607 in 1901, but the taluk still stands second in the district and fifth in the Presidency in the density of its inhabitants to the square mile. Although it lies within the Cauvery delta, the south-eastern corner is beyond the irrigation system of that river. The taluk contains no alluvial land and the soil is not of a very high class. The people are the best educated in the district, and this characteristic and the general importance of the tract are due to Negapatam town, which is a large municipality and sea-port with a population of 57,190. The only other considerable town is Tiruválúr, which has 15,436 inhabitants, and is noted for its temple and sacred car. The chief temples are mentioned below. Others include the Srí Navanáthísvara temple at Sikkil, which has nearly 450 acres of land, and the Tyágarájásvámi temple at Tirukkuvalai, which has 1,400 acres. Most of the trade and industries of the taluk centre in Negapatam town; they are described in some detail in the following pages and in Chapter VI. The taluk is traversed by the South Indian Railway and its extension to Nagore, and at the western end it is crossed by the District Board Railway. The only continuous stretches of metalled road are those from Negapatam to Tranquebar and from Tiruválúr to Tirutturaippúndi; but communication with the south is rendered easy by the Negapatam-Védáranniyam canal. The annual Roman Catholic festival at Vélánganni, six miles south of Negapatam, and the Kandiri festival in the mosque at Nagore, which is included in the Negapatam municipality, are very largely attended. CHAP. XV. NEGAPATAM.

Ettukudi: Fifteen miles south-west of Negapatam. Population 727. The Siva temple is well known in this part of the country as a place of pilgrimage. Devotees are said to vow that if their prayers are granted they will stick numbers of little silver arrows into themselves. Ettukudi.

Kívalúr: Eight miles west of Negapatam and a station on the South Indian Railway. Population 2,130. Formerly the head-quarters of a taluk, and subsequently of a *mágánam*. It contains a police station and a vernacular lower secondary school. The old Siva temple is celebrated. It is of some Kívalúr.

CHAP. XV. NEGAPATAM.

architectural beauty and somewhat resembles the Subrahmanya shrine near the large temple at Tanjore. The *gópuram* is nearly all built of granite, a rare thing in the east of the delta. The institution has a money allowance of Rs. 580 and 2,400 acres of land. Lally halted here in 1758 on his way to Tanjore and ransacked the building for treasure. Here also he met the Tanjore envoys, and blew six harmless Bráhmans from his guns, suspecting them to be spies.

Nagore.

Nagore : Nagore has been included in the municipality of Negapatam since its constitution, and consequently there are no separate statistics regarding it. The place is however four miles from Negapatam and possesses a character and a history of its own.

Its history.

Its first appearance in general history is in 1758, when Lally, landing at Káraikkál on his expedition to Tanjore, plundered it on the way. He had expected a great booty, but the merchants had removed their money and jewels and offered very little for the redemption of their warehouses. Thereupon Lally farmed out the plunder of the town to the Commander of his hussars for Rs. 2,00,000. In 1773 the Dutch obtained it, along with a large strip of territory, in consideration of the money they had advanced the Rája of Tanjore in that year. He was preparing to resist the English, who were then meditating an attack upon him. Shortly afterwards Tanjore fell into the hands of the Nawáb, and he at once induced the English to take possession of the place, which was done without firing a shot. An attempt was made by the Nawáb to retain possession of Nagore without compensating the Dutch ; but the obvious injustice of such a proceeding was apparent, and it was arranged that, while handing over the jewels and lands pledged to them by the late Rája, the Dutch should be repaid the money they had lent him. This territory was retained by the ruling power at Tanjore till 1778, when the English were prevailed upon by the restored Rája to accept it, with certain modifications in its boundaries, as a mark of his gratitude for his restoration. The 'Nágúr settlement,' as it was called, contained 277 villages. Shortly afterwards (1781) the district was occupied by Haidar Ali, and the Dutch entered into an alliance with him against the English and obtained from him the cession of the Nagore settlement, which had already been assigned to the British. The result of this was Sir Hector Munro's expedition against the Dutch at the end of that year, which resulted in the fall of Negapatam.

Its *darga*.

Nowadays the town contains a large number of Marakkáyan traders. The port was recently opened for a year or two on the

representations of some merchants that it was superior to that of Negapatam, but trade did not revive and it was closed again in 1902-03. Nagore is chiefly famous, and indeed is known throughout and beyond the Presidency, for the *darga* (tomb) of the Muhammadan saint Mírán Sáhib. The saint is reputed to have lived 400 years ago, and his tomb is said to have been patronised by the Tanjore Rájas, by whom some of its minarets are believed to have been built. A number of tales are told about his wonderful acts. The annual festival, which takes place in the autumn, attracts a large concourse of pilgrims and persons who have vows to pay, from every part of the Presidency and even from beyond it. Hindus (even Bráhmans) make vows to the tomb. The festival generally lasts twelve days and most of the ceremonies take place at night. On the ninth evening a fakír is made to sit motionless[1] in the *darga* and to remain so for 36 hours. The Tanjore Musalmans have the right of choosing this fakír. He is richly rewarded for his performance. The *darga*, like other important institutions of the kind in the south of India, is visited during the festival by delegates from the Bábayya *darga* at Penukonda in the Anantapur district, who are honourably received. The ceremony of the motionless fakír appears to have been borrowed from the festival at Penukonda.

CHAP. XV. NEGAPATAM.

The institution has an endowment of 400 acres of land and its income from offerings is estimated at Rs. 10,000. It is an impressive white building of brick and plaster and possesses five tall minarets, the largest of which is 90 feet high and a landmark well known to seamen. The interior consists of two irregular cloistered courts and of the central tomb. The latter stands under a dome, and is approached through seven doors plated with silver.

Negapatam.

Negapatam (Ptolemy's *Nigamos* and Rashíd-ud-dín's *Malifattan*) is an important sea-port and municipality. Its population increased steadily between 1871 and 1891, as the marginal figures show, and even in spite of the decrease in the next decade it still ranks as the ninth town in the Presidency. Of its total population, 68 per cent. are Hindus, no less than 22 per cent. Musalmans and 10 per cent. Christians.

1871 ...	... 48,525
1881 ...	... 53,855
1891 ...	... 59,221
1901 ...	... 57,190

History.

About the commencement of the Christian era[2] it appears to have been a chief city of the little known Nága people, from whom its name (vernacular *Nága-pattanam*) was no doubt

[1] At specified intervals he throws limes among the crowd, and these are eagerly scrambled for.

[2] See Chapter II, p. 14.

CHAP. XV. NEGAPATAM.

derived. It became later one of the earliest settlements of the Portuguese on the east coast and was called by them 'the city of Choramandel.' It was naturally one of the first centres of the Portuguese mission. An interesting glimpse of their relations with the Court at Tanjore in the sixteenth century is given by the Venetian merchant, Cæsar Frederick, who visited the place about 1570 and relates that though 'the Portugales and other Christians' were 'well ontreated by the Náyar (*i.e.*, the Náyak) yet for all this they are amongst tyrants which always at their pleasure may do them some harm.' He goes on to describe how in 1565 the Náyak sent to the citizens 'to demand of them certaine Arabian horses'; and, on their refusal to oblige him, 'it came to passe that this lord had a desire to see the sea; which when the poore citizens understood they doubted some evil, to heare a thing that was not woont to be; they thought this man would come to sack the Citie.' They therefore put out to sea with all their moveables but a storm drove their ships ashore 'and all the goods that came on land and were saved were taken from them by the souldiours and armis of this lord which came down with him to see the sea.'[1] The town was captured by the Dutch in 1660 and remained in their hands till 1781.

During the wars between the English and French the port was used by both parties. The Dutch sided at first with the former, but the growth of the English power in Bengal alarmed them for their own commercial success, and in 1759 we find them refusing to allow British troops to land. In 1781 Tanjore was occupied by Haidar Ali and the Dutch entered into a defensive alliance with him against the English, and, to make matters worse, accepted at his hands a grant of the settlement of Nagore, which had been recently given to the English. Accordingly a force was despatched from Madras against Negapatam in October of that year under Sir Hector Munro. The enemy were defeated at Nagore, and Negapatam was closely invested. The trenches were opened on November 3rd and the place capitulated on the 12th. As the besiegers numbered only 4,000 and the besieged fully 8,000, this speedy success was remarkable. It is explained by Wilks as due to the impression made on the enemy by the firmness, energy and intrepidity of the seamen and the marines who formed part of the British force.[2] The French sent a fleet against Negapatam in the following January (1782); but they were defeated in a naval action off the port by Admiral Hughes, and the fortifications were destroyed by him so as to render the

[1] *Hakluyt's Voyages* (Glasgow, 1904), V, 400.
[2] *History of Mysore* (Higginbotham & Co., Madras, 1869), i, 500.

place harmless. A few traces of the old fort still remain; a large flag-staff bastion stands on the bank of the river to the east of the railway station, and there are other portions along the line. The names West Gate, North Gate and Velipálaiyam survive and give indications of its extent.

CHAP. XV. NEGAPATAM.

On the cession of the country to the English, Negapatam was made the Collector's head-quarters, and it continued as such till 1845, when Tranquebar was sold to the English and the Collector moved to that place. One of the two District Judges was also stationed at Negapatam from 1873 to 1875. It is now the head-quarters of the Divisional Officer, an Executive Engineer, a Sub-Judge, an Assistant Commissioner of Separate Revenue, an Assistant Superintendent of Police and a Port Officer.

Its trade.

The departure of the Collector to Tranquebar seems to have synchronised with, if it did not cause, a depression in the trade of Negapatam, which is said to have been up to then the chief port on this coast south of Madras. But the opening of the railway from Trichinopoly to Negapatam in 1861 restored and increased its prosperity, and in 1869 a lighthouse 80 feet in height (lately fitted with a revolving light) was constructed. However in 1876 the railway brought Tuticorin into touch with Madras, and the trade of Negapatam once more gradually declined. More recently the opening of the Péralam-Káraikkál railway and the establishment of commerce at the latter of these places has tended to damage it still further, and matters will not be improved by the extension of the Madura-Mandapam railway to Pámban. Moreover the opening of the north-east branch of the Madras Railway has had the result that many articles which formerly came by sea now travel from the north by rail. The following figures will illustrate the recent fluctuations in trade. In 1890–91 the value of the total exports was (in round figures and excluding mere coasting trade) Rs. 66,82,000; in 1897–98, Rs. 71,15,000; and in 1901–02, Rs. 50,77,000. The line from Káraikkál to Péralam was opened in 1898 and the north-east line of the Madras Railway in 1899. The value of the exports, excluding coasting trade, amounted in 1902–03 to Rs. 44,43,000 and the total imports to Rs. 21,79,000. The nature of the trade is described in Chapter VI.

Its harbour.

The harbour is the estuary of the river Kaduvaiyár, and is not a good one. The chances of the permanent revival of the trade of Negapatam (apart from the recent growth of the ground-nut trade) appear to rest largely on the success of any attempts that may be made to improve the harbour. At present the mouth of the river which forms this is largely

CHAP. XV. NEGAPATAM.

choked up with shoals, and for parts of the year it is only with great difficulty and danger, if at all, that fully loaded boats can get in. An attempt was made in 1893 to land four railway engines on specially constructed rafts, but, in spite of great efforts, only parts of them could be got ashore. Things are getting worse. As lately as 20 years ago boats drawing six feet of water could get into the harbour, but now there is only a depth of from two to two and a half feet at the entrance. It is generally stated that the river on which the Vélánganni harbour lies is a new cut made in the fifties[1] to prevent the Negapatam river from flooding, and that this has stopped the scour which used to keep the mouth of the Negapatam harbour clear. It has accordingly been proposed to restore the old state of things by temporarily blocking up the Vélánganni river with shutters. Formerly the entrance to the harbour was further south than it is now. The old mouth was abandoned about 40 years ago.

Local institutions.

Negapatam has been a municipality since 1866 but there are few permanent improvements to show in consequence. Many attempts have been made to solve satisfactorily the difficulty of supplying the town with drinking water. In 1884–88 an artesian well was bored to a depth of over 200 feet without success. Schemes were framed in 1888 to bring water from the Vellár from above the Dévanadi, a distance of ten miles, at a cost of Rs. 8,00,000 and in 1897 to bring it a similar distance at a cost of Rs. 10 lakhs from the Ódambókkiyár, but both of them were far beyond the financial powers of the municipality. In 1900 a scheme to pump water from a trench dug in the Páppanachéri area was suggested, and it has recently been decided to dig the trench and pump from it throughout one entire hot season in order to test the sufficiency of the supply. The experiment is to cost Rs. 14,000 and the estimates for the scheme amount to Rs. 2,32,000. A drainage scheme has been prepared which is to cost Rs. 4,13,000, but it cannot be undertaken till the more important difficulty of drinking water has been removed. The hospital was built by private subscription in 1864. It contains 30 beds besides accommodation for sixteen patients in contagious sheds. A poor-house was founded by a late chairman of the municipality. The town contains three upper secondary schools, two vernacular lower secondary schools and an English lower secondary school.

Industries.

A few flourishing native industries exist in the neighbourhood. Weaving of an inferior kind and chintz-stamping are

1 There appears to be no record of this, but that cut has steep banks and is traditionally reported to have been so created.

carried on by a good many persons, white cloths from Singapore are dyed blue here and re-exported, earthenware vessels are made and sent to the Straits in large quantities, and there is a small tannery. The town also contains many traders. There is a branch of the Madras Bank, and an Agent of the Straits Settlements Government superintends the emigration of coolies thither. About 100 of these people go there every fortnight. The South Indian Railway has created an important industry by opening workshops here.[1]

Antiquities.

Some interesting relics of the Dutch occupation of the town survive. The old Dutch church near the railway station contains a curious antique pulpit and sounding board, and the pews and the gallery are also evidently old. The altar was recently constructed in the place said to have been formerly occupied by the Dutch Governor's seat. A number of painted coats of arms round the church surmount inscriptions in memory of the people buried in the old cemetery. A stone in the building records its foundation in 1774. It is said that a former church on the shore was washed away by the sea, and since the present building contains many inscriptions of dates prior to 1774, it is probable that some of the moveable fittings of the old church were transferred to it. At the close of the eighteenth century the church was handed over by the Dutch authorities to Guericke, a missionary of the S.P.C.K., with the consent of the British Government. On the death of Guericke, it was taken charge of by a clergyman of the Danish mission and was only recovered by the S.P.G. (who succeeded to the work and institutions of the S.P.C.K.), after some dispute, in 1836. It remained in their possession till recently, when it was handed over by them to Government, as they could not afford to replace the roof, which had been blown off by a hurricane.

The old Dutch cemetery is of no little interest. Its many antique tombs are nearly all surmounted with massive stone slabs with inscriptions cut in large letters in high relief. It is said that these were all carved in, and brought from, Holland. Drawings of the more important of them will be found in Volume XXV of the reports of the Archæological Survey of India.

The present Government offices are located in a substantial building which once contained the Roman Catholic Saint Joseph's College. This was founded in 1844 but was removed to Trichinopoly in 1883, and the buildings were sold to Government in 1887 for Rs. 30,000. Negapatam takes a high place, educationally, among the towns of the Presidency, ranking

1 These are referred to in Chapter VI.

CHAP. XV. NEGAPATAM.

next below Tanjore and Kumbakónam in the proportion of its male population who are able to read and write.

The only temple of any antiquity in the town is that of Káyáróhanasvámi, which is called *Kárónam* both in the inscriptions which it contains and in the *Periya Puránam*. The inscriptions belong to the times of Rájarája I. (985-1013) and other Chóla kings. The Níláyatákshi Amman temple is known for the care with which the idol is adorned. It has an endowment of 500 acres of land. The Sundararája Perumál temple possesses 400 acres.

Negapatam is said to have once been a Buddhist stronghold. The Leyden grants of Rájarája I. (himself a Saivite) record the gift of the village of Ánaimangalam to a Buddhist temple at Negapatam, and Kulóttunga I. (1070-1118) made donations to two such institutions here. An ancient tower demolished by the Jesuits when they built St. Joseph's College, which was known as the 'China (Jaina) pagoda,' formerly attracted considerable attention in scientific circles. The Madras records of 1858 contain correspondence regarding it; it is illustrated in Yule's *Marco Polo* and in 1878 Sir Walter Elliott referred to it in an illustrated article in the *Indian Antiquary*.[1] It is thought to have been part of one of the two Buddhist temples above mentioned. Tradition asserts that one of the Vaishnava saints carried away the image from a Buddhist temple at Negagatam and used its gold for another purpose; and inscriptions show that in the fifteenth century some Buddhist priests from Pegu visited the town.

Tiruválúr.

Tiruválúr: The junction of the South Indian and District Board Railways; fifteen miles west of Negapatam. Population 15,436. A large union, contains a police station and the offices of a deputy tahsildar, a District Munsif, and a sub-registrar, a local fund hospital, a private market, a taluk board upper secondary school and three Sanskrit schools. It is widely known for its Siva temple, which is of remarkable beauty and sanctity and possesses the largest processional car in the district. There is a model of the building in the Madras Museum, and it is figured in the Encyclopædia Britannica. The legend of the origin of the temple says that Indra went to Vishnu for help against some Rákshasas (giants) and the god gave him an image of Tyágarájasvámi (now the god of Tiruválúr) which he said would act as a talisman and secure India the victory, but must on no account be relinquished. Indra was successful on that occasion, but, getting into trouble again with the Rákshasas, he applied to the king of Tiruválúr,

1 See Government Epigraphist's report for 1898-99, paras. 47 and 48, and *Indian Antiquary*, Vol. vii, 224-227.

one Musukunda, for assistance, and promised him in return anything he might request. The king asked for the image of Tyágarájasvámi, and Indra had to fulfil his promise. The king then established the god in Tiruválúr and Indra was punished by being made to assume an incarnation as a Paraiyan. Even now a Paraiyan is permitted as an hereditary right to precede the procession on festival days holding a white umbrella, one of the symbols of Indra, from whom he claims to be descended. The temple has an annual money allowance of over Rs. 7,000, besides 6,000 acres of land. These funds are administered chiefly by the agents appointed by the head of the Tiruppagalúr *math* in Nannilam taluk.

The building consists of an outer and an inner court, both enclosed in handsome stone walls, the former of which measures over fifteen, and the latter over five, acres in extent. Each of the outer walls is entered by a gateway under a *gópuram*, and all of these except that in the southern wall (which is near the south-east corner) are placed in the middle of the walls. The *gópurams* at the west and east are respectively 101 and 118 feet high. They have been recently repaired at great cost and covered with brightly coloured plaster images, which are unpleasing to an English eye; but the lofty gateways are very impressive. Towards the north-east corner is a fine *mantapam*, called the 'thousand pillar *mantapam*,' but the stone work is not particularly good, and the building is only remarkable for the number and size of its pillars. The ceiling is painted with fairly artistic frescoes. The inner court is filled with small shrines—it is said to contain 108 lingams brought from Benares—but none of these are particularly striking. Two inscriptions (Nos. 73 and 74 of 1890) were copied in 1890 by the Government Epigraphist, but a number of other transcripts have been recently taken. Some defaced inscriptions of Rájarája I. (985–1013 A.D.) and Rájéndra Chóla (1011–1044 A.D.) appear on the walls of the small shrine of Achalésvara, and this may therefore be considered the most ancient portion of the temple. The inscriptions on the *prákára* belong to the later Chólas and Pándyas. An interesting record (No. 73 of 1890) helps to show that the *Periya Puránam* was composed in the reign of Kulóttunga I. (1070–1118). Another reference to the same work is found in an inscription of the fifth year of that king's successor Vikrama-Chóladéva, which refers to the legend of a calf which was accidentally killed by the son of Manu-Chóla. The scene of this legend is located at Tiruválúr in the introduction to the *Periya Puránam;* and there is a stone image of the dead calf in the north-eastern part of the temple. A

CHAP. XV. NEGAPATAM.

short Sanskrit inscription at a well called Sankatírtha in the temple courtyard declares bathing in this on the full-moon of Chaitra to be a cure for all diseases.[1] At the west end of the temple is a fine revetted tank covering over 18 acres, in the middle of which is a small shrine on an island. The travellers' bungalow facing this was once an occasional royal residence and is cool and roomy.

Vélánganni.

Vélánganni: Six miles south of Negapatam at the mouth of the Kaduvaiyár river. Population 2,744; contains a police station and two private markets. It is chiefly important for a very large Roman Catholic festival which takes place here every eighth of September and the nine preceding days in honour of the Virgin Mary as 'Our Lady of Health.' Not Christians only, but Hindus also, come to this from many parts of the Presidency in the hope of obtaining relief from sickness, and many miraculous cures are said to take place. The village has indeed been called the Lourdes of India. The attendance at the festival is estimated at 30,000, and the income derived from offerings at Rs. 10,000. The origin of the shrine is obscure, but the most commonly accepted account is that 200 or 300 years ago a wealthy Portuguese merchant, returning from China, was overtaken by a cyclone in the Bay, and vowed an altar to the Virgin if she saved him; thereupon his vessel was guided in safety to Vélánganni, which it reached on the eighth of September. The merchant accordingly erected a little chapel to Our Lady of Health, which forms at present the choir of the modern church. The chapel was long in charge of the Portuguese Franciscans, but since 1847 secular priests from Mylapore have officiated. The building is not particularly impressive either outside or inside.

[1] For this and the matter above, see para. 5 of the Government Epigraphist's report contained in G.O. No. 452, Public, dated 10th June 1891.

PATTUKKÓTTAI TALUK.

CHAP. XV. PATTUKKÓTTAI.

PATTUKKÓTTAI is the southernmost taluk in the district and borders on the Palk Strait. It is in several ways in striking contrast to the other taluks, since practically none of it is irrigated by the Cauvery, greater portion of it is dry land, the small wet area within it is watered by tanks and wells (which sources of supply are chiefly confined to this and the Tanjore and Tirutturaippúndi taluks) and the soil is nearly all of a red ferruginous variety which forms arable land of a generally inferior quality. A large proportion of the total extent is either zamindari or inám (a further point of contrast to the rest of the district), but in the remainder the percentage of unoccupied land is higher, and the incidence of the assessment per head and the rent of the average holding are lower, than in any other taluk. It is not surprising therefore to find that Pattukkóttai is the most backward tract in Tanjore in point of education and the least densely peopled. It is true that its population showed in 1901 the largest percentage of increase in the district as compared with the figure of 1891, but even this favourable symptom has been explained to be due to the influx of labourers for the extension of the District Board Railway recently under construction. Weaving is carried on in a few villages but no other noteworthy industry exists, though there is some seaborne trade from Adirámpatnam. The coast road to Rámésvaram passes through this taluk, and choultries and charities are maintained all along this from endowments created by the late Rájas of Tanjore, and now administered by the District Board.[1] The District Board Railway also runs through the taluk, but there is only a mile or two of metalled road in the whole area, in the immediate neighbourhood of Pattukkóttai.

Adirámpatnam.

Adirámpatnam: Seven miles south-east of Pattukkóttai in the north-west corner of Palk's Bay and at the western end of the great mud swamp that extends as far as Point Calimere. The name is a contraction of Ati-vira-ráma-patnam, the place having been founded by the Pándyan king Ativira Ráma, 1562–67. It is a union, contains a railway-station, police-station, and local fund dispensary, is an important sea-port and trading town and has a population of 10,494, of whom 5,623 are Muhammadans. The trade is chiefly with Ceylon. For the five years ending 1902–03 the annual exports averaged

[1] See Chapter VII, p. 140.

CHAP. XV. PATTUKKOTTAI.

Rs. 10,47,000 in value and the imports Rs. 3,09,000. The exports consisted almost entirely of rice and the imports mostly of treasure. A moderate quantity of grain and areca-nuts was also imported. There are a number of rich traders and ship-owners in the place, mostly Muhammadans. The harbour is not a good one, as the river on which the customs-house stands is choked with mud for six months in the year, and goods have to be unloaded from the cargo boats and taken up either in small canoes or in carts. The port has declined in importance owing to these disadvantages. The place contains the important salt factory referred to in Chapter XII. It possesses a fair-sized and handsome mosque, and the 'kandiri' festival in July-August attracts some 5,000 visitors from other places. The sanctity of the place is derived from the fact that a saint named Sheik Allá-ud-dín Sáhib Ándavar is buried here.

Madukkúr.

Madukkúr: An important market village seven miles north-east of Pattukkóttai on the Manárgudi road. Population 4,378, of whom over a quarter are Muhammadans. A big private market is held here on Tuesdays, and a good deal of trade is carried on. The place is the head-quarters of a small zamindari estate of the same name.

Parakkalakóttai.

Parakkalakóttai: Eight miles east-south-east of Pattukkóttai. Population 471. It is also called Pudu (new) Àvadaiyárkóvil after the important temple of that name 30 miles south-west of Pattukkóttai. The Siva temple here is important, as the Chidambaram god is supposed to visit it at midnight on Mondays. A special sanctity is held to attach to the Mondays in Kártigai (November-December). Many persons make vows to the temple, especially those whose cattle are diseased.

Pattukkóttai.

Pattukkóttai: Population 7,504. A union and the head-quarters of the tahsildar, two sub-registrars, a sub-magistrate, a chattram tahsildar and a District Munsif. Contains a police station, a travellers' bungalow, a local fund market, a local fund dispensary, a native travellers' bungalow, a Coronation hall, a Government girls' school and a lower secondary school. It is an important market town on the District Board Railway, and several rich merchants trade here in country produce. There is also an important temple to the village goddess Nádiyamman to which some 4,000 people come in Panguni (March-April). Many people make vows to the temple, and boys of the lower classes are often made Nádi, after the goddess Nádi, in fulfilment of a vow. A large Roman Catholic festival occurs here at about the same time as the other. The remnants survive of an old fort which used to

contain an inscription (now kept in the taluk office) ascribing its foundation to one Vanaji Panditar Aiyar Avargal in honour of Sháhjí Mahárája in 1686–87, A.D.[1] The inscription claims that the founder 'conquered all the Pattukkóttai country inhabited by Kallans extending to the south as far as the Pámbanár.' Local tradition says that the fort was built by one Pattu Malavaráyar, and the building is called after him to this day. It was garrisoned by the British in 1781 and captured by Haidar in his invasion of the district in that year.

Perumagalúr.

Perumagalúr : Twenty miles south of Pattukkóttai. Population 1,263. A weekly market is held here on Wednesdays. The place is noted for its Siva temple, which contains a lingam of an unusual character, made of a single white stone. The story goes that a Tanjore king on his way to Rámésvaram saw a beautiful lotus in a pool, and had it plucked; whereupon the lingam was found underneath it. He embraced the lingam, and the marks made by his jewels on the stone are shown to this day!

Sáluvanáyakkanpatnam.

Sáluvanáyakkanpatnam : Ten miles south of Pattukkóttai on the coast. Is also known as Tulukkanvayal and Sarabhéndrarájanpatnam. Population 168. It is only remarkable as containing the memorial tower which was built by Rája Sarabhóji in 1814 to commemorate the downfall of Napoleon, and was occasionally used as a residence by him and his successor. The tower is eleven stories high and is built of stone. It is surrounded by a moat and wall and bears an inscription 'to commemorate the triumphs of the British arms and the downfall of Buonaparte.' The natives call the tower the *manóra*. It was once used as a light-house.

Sétubává-chattram.

Sétubáváchattram : On the coast, twelve miles south by west of Pattukkóttai. Population 380. It contains a large private chattram founded about 40 years ago by the *guru* of the Tanjore royal family. The institution has an annual endowment of Rs. 4,000 and feeds all classes. The European travellers' bungalow here belongs to the Tanjore palace estate and is leased by the taluk board. The village also possesses a Sanskrit school.

Tambikki-nallavan-kóttai.

Tambikki-nallavan-kóttai : A railway station ten miles east-south-east of Pattukkóttai. There are several large villages of this name close together and an important salt factory (referred to in Chapter XII) is named after them, though it is really situated in the chattram village of Maravakkádu. Some ryots in this neighbourhood carry on a thriving trade in salt and cocoanuts.

[1] Shahjí, son of Venkáji, succeeded his father at Tanjore about this time.

SHIYÁLI TALUK.

CHAP. XV. SHIYÁLI.

SHIYÁLI is the north-easternmost and smallest taluk in the district. Its boundaries are the Coleroon, the sea, and Máyavaram taluk; it is thus rather an out of the way tract, and contains unusually few Muhammadans or Christians. Situated in the delta of the Cauvery river, Shiyáli contains much more wet land than dry; but this is generally not of the best kind (over 61 per cent. of the wet land is assessed at Rs. 5, 6 or 7) because the irrigation channels of the Cauvery have deposited most of their fertilising silt before they reach this tract. The bulk of the soil, however, is alluvial, and the Coleroon channels from the Lower Anicut, some of which flow through the taluk, bring more silt. Nearly 20 per cent. of the cultivable area is unoccupied, but the position of the taluk on the coast results in its receiving the larger rainfall of 64 inches, and it is prosperous on the whole from an agricultural point of view. Few industries are carried on in the taluk, only ordinary weaving and mat and basket-making being done in a few villages; but there is a good deal of trade from the port of Tirumulavásal. Shiyáli contains several famous temples, which are referred to below. The South Indian Railway main line runs through the taluk and the port of Tirumulavásal is connected with Shiyáli by a metalled road; but there is no other continuous stretch of metalled road in the taluk. At Tiruvenkádu are a number of Chóla and Pándyan inscriptions.

Áchálpuram.

Áchlápuram: Ten miles north-east of Shiyáli. Population 1,987. It is chiefly famous for its Siva temple dedicated to Srí Sivalóka-Tyágarája-svámi. This is connected with the Shiyáli saint Tirugnána Sambandhar, who is said to have been married here, and to have been carried off to heaven with his wife in a cloud of fire, while he stood before the shrine after the ceremony. A festival is held here every May at which the marriage is represented.

The village was the scene of some fighting in the early wars of the English in this district. After seizing Devicotta in 1749, Lawrence resolved to take possession of the pagoda of Áchálpuram, which lies five miles to the south-west; and he detached 100 Europeans and 300 sepoys for the purpose. The building is surrounded by a wall measuring 300 yards

each way. It was surrendered to the English without any resistance by the Bráhmans, who only entreated them not to enter the more sacred places. The Tanjore army was horrified at the pollution and attacked the pagoda with 5,000 men the same night. The assault was delivered with desperate bravery, some attempting to scale the walls, some to burn the town-gate; while the English, who knew they were fighting for their lives, were equally vigorous in their defence. The Tanjore troops desisted at day-break with the loss of 300 men, against a loss of only 5 or 6 men on the side of the English. The garrison soon received reinforcements, however, and no further attack was made. The pagoda was again occupied by the English in 1759, just after their failure to storm Devicotta, and shortly afterwards by the French. A small but stubborn encounter took place between French and English sepoys in 1760 near this place, in which the former were completely worsted.

Devicotta.

Devicotta (vernacular *Tívukóttai*, 'the island fort') is an island ten miles north-north-east of Shiyáli, near the mouth of the Coleroon. Though it now possesses hardly any traces of the fort which gave it its name, it was of no small importance during the early days of the French and English wars of the Carnatic. When Saiyáji, the ex-king of Tanjore, solicited the assistance of the English to reinstate him in 1749, Devicotta was the reward demanded for their help, and their first efforts were directed against it.[1] It was thought that an excellent harbour might be made here by removing the bar at the mouth of the Coleroon, and that the possession of the place would consequently be of the first importance. The first expedition set out from Cuddalore under Captain Cope, in April of that year, and consisted of a force of 430 Europeans and 1,000 sepoys, provided with five field pieces and four small mortars. It relied for provisions and battering cannon on the co-operation of the fleet, which was to meet it at Devicotta. The troops reached their destination with great difficulty, but they could not see the fleet, which was hidden from them by thick woods, nor could they obtain intelligence of it from the natives. They therefore thought it had not arrived, and as they supposed themselves without the means of breaching the fort and, from want of supplies, could not wait, they shelled the fort ineffectually with field pieces and retired. The retreat was hampered by sniping from the neighbouring thickets, and a panic among the coolies at the crossing of a channel resulted in 400 of them being drowned in a quarter of an hour.

[1] Orme, i, 108 ff.

CHAP. XV.
SHIYÁLI.

A second expedition, which comprised 800 Europeans and 1,500 sepoys under the command of Major Stringer Lawrence, was sent by sea in the following month. The troops and stores were landed on the bank of the river opposite Devicotta, from which it was determined to batter the fort. The walls of the fort were about a mile in circumference, with six unequal sides, and built of brick to the height of 18 feet. The English fired upon the eastern side, and made a practicable breach in three days. It now became necessary to cross the river in order to attack the breach. This was an operation of great difficulty, as the current was rapid, and the thickets on the opposite bank were filled by the enemy's sharp-shooters. A ship's carpenter, John Moor, constructed a large raft capable of holding 400 men; and, swimming the river by night, attached a cable to a tree on the opposite side for the transit of the raft, without the knowledge of the defenders. In this manner a considerable body of troops crossed the river next day, though not without loss, and preparations were at once made to storm the breach. Clive (then a lieutenant) offered, and was permitted, to lead the attack. The storming party, consisting of 34 Europeans and 700 sepoys, became divided while crossing a rivulet in front of the fort; for the former, who crossed first, marched briskly on, while the sepoys waited till all had crossed, in order to concentrate their forces on the bank. Meanwhile a sudden charge of cavalry from the fort almost annihilated the small body of Europeans thus left without support, and Clive himself narrowly escaped being cut down. Lawrence now attacked the breach with all his European troops and took the fort with ease, the enemy making no attempt to defend the walls, but hurrying out at the other side. The place was garrisoned and soon became very useful, both as a point of debarcation for the war near Trichinopoly, and as a retreat for the wounded. It was however abandoned to the French directly after the fall of Cuddalore in 1757 and was used by them as a dépôt for their artillery in 1758. An unsuccessful night-attack was made on this fort by the English under Captain J. Smith in October 1759, but the misbehaviour of the sepoys compelled him to desist. Evacuated early in the following year by the French, it was soon afterwards re-occupied by the English. A determined attempt was made by the French to storm the place, the loss of which they had learnt to deplore, at the end of February 1760. It was however unsuccessful, and the place remained useful to the English till the end of that war.

Kávéri-patnam.

Kâvéripatnam: A little hamlet at the mouth of the Cauvery in the south-east corner of the taluk. It is the same

as the Kamara of the Periplus and the Khaberis of Ptolemy, and was once one of the chief cities of the Chóla kingdom. A detailed description of it appears in two of the ancient Tamil poets.[1] It was apparently fortified and made his capital by the great Karikál Chóla (A.D. 50-95).[2] The Cauvery, on the northern bank of which the town was built, was then a deep stream into which heavily laden ships made their way without slacking sail. The town was divided into two parts, Maruvúr-pákkam adjoining the sea coast, and Paddina-pákkam to the west. Between the two was an open space, planted with trees at regular intervals, where the great market was held. The superior classes of the population lived in Paddina-pákkam. Here too was the king's palace, which is described in extravagant terms. "Skilled artisans from Magadha, mechanics from Marádam, smiths from Avanti, carpenters from Yavana (Ionia, *i.e.*, Europe) and the cleverest workmen in the 'Tamil land' had combined to make the work magnificent. The throne hall was of dazzling splendour, the walls being covered with plates of burnished gold."[3] The palace was surrounded by a park elaborately laid out and well stocked with game. The Maruvúr-pákkam was inhabited by artisans of all kinds and European merchants. The trade of the place is briefly alluded to in the account of the Chólas in Chapter II.[4] It was the birth-place of the Tamil saint and poet Pattanattu Pillai, and the Náttukóttai Chettis and the 'Twelfth Chettis' of Trichinopoly say that their ancestors were originally established in it. Nowadays there are no relics of this grandeur and the place is only inhabited by a few fishermen. It is probable that the encroachments of the sea on this coast have washed away or submerged the ancient town. This neighbourhood suffered severely from this cause in 1849.[5] Kávéripatnam is still, however, a famous bathing-place, since the sacred Cauvery reaches the sea here; and it is resorted to by many pilgrims for that purpose.

Nángúr.

Nángúr: Five miles south-east of Shiyáli. Population 1,926. The Vishnu temple is of some importance, being the scene of a festival every January in honour of the saint Tiru-nagari Álvár.[6] The gods from the Vishnu temples in twelve adjacent villages meet at Nángúr on this occasion. The Álvár is said to have visited these twelve temples. The

1 *The Tamils eighteen hundred years ago*, by Mr. Kanakasabhai Pillai, p. 29 foll.

2 *Ib.* p. 68. See Chapter II, p. 16.

3 *Ib.* p. 26.

4 *Supra*, p. 15.

5 See Chapter I, p. 7.

6 See p. 259.

CHAP. XV. SHIYÁLI.

festival is of comparatively recent origin. The village is also a station of the S.P.G. Mission, and a little coarse weaving is done in it.

Sáyávanam.

Sáyávanam: A hamlet of Mélaiyúr (population 1,847) eleven miles south-east of Shiyáli. It contains a Siva temple at which every one who bathes at Kávéripatnam comes to worship after bathing. The sanctity of the place is explained by a legend which occurs in the *Periya Puránam*. A devotee of Siva named Iyarpagai Náyanár is represented to have been so extraordinarily charitable that the god, to test him, appeared as an old man and asked the devotee to give him his wife to cook his meals. The generous devotee consented; but such were the protestations of his relatives, that he had to accompany the god and his wife to protect them from harm. When they got to Nángúr the god revealed himself and took the saint and his wife to heaven.

Shiyáli.

Shíyáli: The head-quarters of the taluk and a union. Population 9,722, among whom the Pallis are very strongly represented. It contains a police station, the offices of a sub-registrar and a District Munsif, a local fund hospital, a private market, two upper secondary schools and a school for Sanskrit. The town is renowned in Tamil literature as the birth-place of the great Saivite saint Tirugnána Sambandhar, who lived in the early part of the seventh century A.D.[1] The Saivite temple contains a shrine dedicated to him. Three Chóla inscriptions in the temple have been copied by the Government Epigraphist (Nos. 123–125 of 1896). The temple is a spacious building, containing a large tank and more than one separate shrine. It has an income of Rs. 5,000. A number of legends about the saint are still told, and there is a large festival in his honour every April known as the feast of Tirumulaippál ('the milk of the holy breast') which is connected with one of these. The story goes that when still a child the saint was taken by his father to this shrine. Becoming hungry, he began to cry; whereon the goddess took pity on him and gave him a cup of her own milk. His father noticed that he had been drinking milk and asked where he got it. In reply he broke out into a hymn in praise of the deity which now forms the first of those in the *Déváram*. At the festival, pots of milk are presented to the god and it is popularly supposed that to drink milk which has been so presented makes a man wise. The name of the Tirutálam-udaiyár ('he who gave the holy cymbals') temple in Agara Tirukkólakkál, a suburb of Shiyáli, is derived from another

[1] This and what immediately follows is taken from the Government Epigraphist's report for 1896.

story concerning the saint according to which golden cymbals dropped miraculously into his hands when he was praising the god there. CHAP. XV. SHIYÁLI.

Shiyáli contains a branch of the Lutheran Mission which maintains one of the high schools mentioned above. There are no industries in the town save a little weaving of silk and cotton cloths for men and women. But the place is a considerable centre of trade. About a dozen rich grain merchants collect the paddy from this and neighbouring taluks and, after husking it, export it to Colombo. They generally send it by way of Tirumulavásal, which is connected with Shiyáli by a metalled road. The mats which are made in some of the surrounding villages are sold by merchants here.

Tirumailádi.

Tirumailádi: Four miles north of Shiyáli. Population 3,660. Rattan baskets are made at the hamlets of Ánaikkára Chattram and Pakkiri Takkál, and there is a market every Monday at the latter place. In Tirumailádi itself grass mats are woven.

Tirumulavásal.

Tirumulavásal: Population 4,644; police station. A port of some importance at the mouth of the Uppanár river, from which a great deal of country produce is exported to Colombo. This is mostly sent by road from Shiyáli, or, in times of flood, by water down the Uppanár. The average annual exports for the five years ending 1902–03 were valued at Rs. 5,41,000, of which Rs. 5,37,000 represented the value of rice and paddy. The imports were less than Rs. 9,000 in value, the chief of them being timber. The harbour possesses good private wharfs; but its mouth is silted up in dry weather, and boats can then only get in at high water.

Tirunagari.

Tirunagari: Population 1,830. Four miles east by south of Shiyáli as the crow flies. There is an important Vishnu temple here at which a festival is celebrated every April in honour of a saint named Tirumangai Álvár. He was in his youth very unregenerate, being both a Lothario and a highway robber. Vishnu resolved to convert him to a better way of life, permitted himself to be dacoited by the youth, and then, by reciting *mantrams*, induced his captor to renounce his evil courses. He became a devotee and spent the rest of his life visiting Vishnu temples and praising the god.

Tiru venkádu.

Tiruvenkádu: Six miles south-east of Shiyáli as the crow flies. Population 4,204. It contains two Sanskrit schools. The village is known in old Tamil literature as giving a name to Tiruvenkáttunangai, the wife of the Saivite saint Siruttonda. The temple contains a number of inscriptions of

CHAP. XV.
SHIYÁLI.

Rájarája and his successors, some of which have been copied by the Government Epigraphist (Nos. 110–122 of 1896). One of these (No. 122) mentions a Pándya victory over the Kákatíya king Ganapati who reigned approximately from A.D. 1213–1250.[1] A festival is held every March in this temple to celebrate two acts of deliverance by the god. The first (which is represented on the third day of the festival) is the slaying of Antaka, the god of death, who tried to carry off the pious king of Tiruvenkádu and was killed by the god in consequence. The other (which is represented on the fifth day) is the killing of an *asuran* (giant), who drove Indra out of heaven and pursued him as far as Tiruvenkádu. The god's *nandi* (bull) went to help Indra but was sorely wounded, whereupon the deity himself came to the rescue and killed the *asuran*. The stone *nandi* in front of the temple bears marks of the wounds supposed to have been inflicted in that fight. The temple has an income of Rs. 1,800.

Vaidísvaran-kóyil.

Vaidísvarankóyil: A railway station three and a half miles south of Shiyáli. It is the usual name for the revenue village of Edakkudi Vadapádi (population 4,022). The place takes its name from its large and important Siva temple. It is said that Subrahmanya, the son of Siva, was very hard pressed while fighting a giant at this place; and that Siva came and healed his wounded followers and so helped them to win the battle. The name of the shrine (' the temple of the healing Siva ') is said to be derived from this story, and it is supposed that people who worship at it are healed of diseases. It consequently attracts many pilgrims. It is particularly famous for its cures of women possessed with devils. There is also a masonry pit here filled with ashes which are supposed to have healing properties and are said to be those of the kite Jatáyu, who tried to rescue Síta from Rávana, but was killed by Rávana and cremated by the grateful Ráma. A bath in the temple tank is also believed to cure disease. A festival occurs at the temple every February. A private chattram is maintained here by Náttukkóttai Chettis, in which Bráhmans are fed morning and evening.

[1] See the Government Epigraphist's report for 1896, para. 13.

TANJORE TALUK.

TANJORE is the westernmost and largest taluk in the district. It is divisible into two well-marked sections, the first including much of the apex of the Cauvery delta, and the second running up in the south and west to dry uplands resembling those of Pattukkóttai taluk. These two tracts are naturally sharply contrasted, and the taluk contains some of the best land in the district, and also large tracts of the worst. There is more dry land than irrigated, and 47 per cent. of the former is assessed at one rupee an acre or less. Paddy is more widely grown even here than any other crop, but there is a large area under cambu, ragi, ground-nut and red-gram, the last of which is an unusual grain in this district.

The taluk contains a number of towns and large villages of interest from an industrial, religious or historical point of view. The most important industrial centre is Tanjore, the silk weaving, metal-work and other fine arts of which are well known. But cotton and silk weaving is carried on at a number of other centres, the most important of which is Ayyampéttai, and mats are made almost throughout the taluk. The bell-metal work of Pisánattúr was once well known, though it is now neither plentiful nor good, and carpets or cumblies are woven at and near Ayyampéttai, and at Gandarvakóttai.

Of religious centres the most important is Tiruvádi, which is in more than one way a Benares of the south. The temple at Tanjore is perhaps unique among Dravidian examples. The two shrines at Máriammankóvil are of interest, the Kódandarámasvámi temple as enjoying an income of over Rs. 5,000 from the Palace estate, and the Máriamman temple as being the scene of a festival in August and September which attracts some 20,000 pilgrims.

The taluk is traversed by two branches of the South Indian Railway, and its northern parts are well supplied with communications. Metalled roads run north to Vilángudi, to the east to Sáliyamangalam and to the west through Vallam and Singippatti to the Trichinopoly border. The only metalled roads in the south of the taluk are those running from Tanjore to Gandarvakóttai and from Singippatti to Kallakóttai.

CHAP. XV TANJORE.

Many persons prefer to go from Pattukkóttai to Tanjore by rail *viâ* Tiruválúr rather than undertake the road journey through Orattanádu.

Ayyampéttai.

Ayyampéttai: Nine miles north-north-east of Tanjore on the railway. Population 9,454. A union, and contains a dispensary. It was the scene of the battle between Venkáji and the usurping viceroy of the Madura Náyak, when the former was on his way about 1674 A.D. to restore the Náyak of Tanjore. Its chief interest is its important, but now declining, weaving industry. This is referred to in some detail in Chapter VI. The Ayyampéttai mats made of *kórai* grass are also well known. They are not made however in Ayyampéttai, but in the adjoining hamlet of Sakkarápalli, in the Kumbakónam taluk. They are woven in large quantities by the Muhammadans of that place, but are not particularly fine. Ayyampéttai is rather unhealthy, and elephantiasis is not uncommon.

Búdalúr.

Búdalúr: Eleven miles west of Tanjore. A railway-station on the S.I.R. main line. A police-station. The pagoda at the place was taken by the English in 1773, when investing Tanjore, so as to secure the communications between that place and Trichinopoly.

Gandarva-kóttai.

Gandarvakóttai: Due south of Tanjore on the Pudukkóttai border. Population 2,426. A police-station, a dispensary and a private market. It is the head-quarters of the largest zamin estate in the district. This, like most others of the kind in this district, is said to have been given by a Náyak Rája to an ancestor of the present zamindar, a Kallan, in consideration of his checking the raids of his tribesmen. These zamindars appear to have had a very strong hold over the Kallans, and to have introduced Kuravans as their agents. There is a settlement of the latter tribe in Gandarvakóttai. The place is also known for the manufacture of rough blankets.

Kandiyúr.

Kandiyúr: Five miles north by west of Tanjore. Population 2,333. An inam village at which there is a good deal of trade in onions. It was the scene of a skirmish between the English and French in July 1751, being on the high-road between Devicotta and Trichinopoly. A force of 100 English and 50 sepoys partly under the command of the young Clive came across a body of 30 French and 500 sepoys near Kandiyúr. Both made a dash for the village, entering it at different ends. A fight ensued, in which the French were put to flight, and their officer was desperately wounded.[1]

[1] Orme, i, 182.

The king of Tanjore more than once met the allies here, in person or by deputy. In 1754 the Rája met Lawrence and the Nawáb in this village and in 1756 his general Mánkoji had an interview here with the Nawáb.

The place has been visited by the Government Epigraphist[1] and eleven inscriptions (Nos. 13 to 23 of 1895) copied in the Siva temple. All are of the times of the Chóla dynasty and all record gifts except No. 23, which refers to the appointment of a new dancing master. The temple is mentioned in the *Periya Puránam*, which was perhaps written in the reign of Kulóttunga I. (1070-1118).

The neighbouring village of Tiruvédikudi is also mentioned in the *Periya Puránam* and so is Tiruchatturai, which is there called Sórutturai. The modern name of the temple there (Ódanavanésvara) is a Sanskrit translation of Sórrutturai.[2] The temple at Tiruppantirutti is mentioned in the Dévâram and must accordingly have been in existence in the 7th century.[3]

Kóviladi.

Kóviladi: In the extreme north-west of the taluk between the Coleroon and the Cauvery. Population 2,224. Police-station. It played a part of some importance in the wars of the eighteenth century. It was near Trichinopoly, where fighting was continually in progress, was at the edge of the fertile country from which supplies were obtained for the troops engaged, and more or less commanded the works which keep the Cauvery from flowing to waste into the Coleroon, being only five miles from the Grand Anicut. It is first mentioned as occupied by the English in 1751 and making a gallant defence against Chanda Sáhib and the French. The place was held until it was no longer tenable, and the English forces were then withdrawn by night. It was garrisoned by the French, who thence cannonaded an English force which marched by in March 1752, and who used it to store their provisions; but lost it to the Tanjore general Mánkoji in the following month. The English troops went into cantonments here in October 1753, but in 1754 the place was retaken by the French under Maissin, who then cut the great Cauvery dam. It does not appear to have been garrisoned by the French on this occasion, as we find Captain Joseph Smith entrenched there shortly afterwards, to guard the coolies who were mending the dam. On the cessation of hostilities, the place seems to have been a source of contention between the Rája and the Nawáb, but it was confirmed to the former by the treaty of 1762. It was taken from the Rája in the

[1] See his report for 1895, para. 12.
[2] Do. for 1895, para. 13.
[3] Do. for 1894, para. 12 fin.

CHAP. XV. TANJORE. expedition of 1771, and was retained, as a guarantee for the payment of the money promised by him, in the treaty of the same year with the Nawáb. It was given back to the Rája on his restoration in 1776.

The temples have been examined by the Government Epigraphist.[1] An interesting inscription in the Ranganátha temple records the grant by the Vijayanagar king of the country round Trichinopoly to a prince of that family named Vittala.[2] One in the Siva temple gives some details of a famine in the reign of Vikrama Chóla (1118–35 A.D.). Thirty inscriptions from Kóviladi were copied by the Epigraphist (Nos. 270–299 of 1900). All that are legible record sales of land or gifts to the temple. The neighbouring village of Tiruchanampúndi contains inscriptions of greater age and of historical importance. A large number of them refer to the time of Parántaka I (about 906–46), but three belong to the Ganga-Pallavas. They are briefly noticed by the Epigraphist in his report for 1901.

Mannára-samudram.

Mannárasamudram: Also called Sendalai. Thirteen miles north-west of Tanjore. Some important inscriptions, including some of the Pándya and Pallava dynasties, have been copied here by the Government Epigraphist[3] (see Nos. 56–68 of 1897 and 6–14 of 1899). Some of the pillars in the temple seem to have been brought from a Pándyan shrine at Némam.

Némam.

Némam: Eighteen miles north-west of Tanjore. Population 1,146. Two inscriptions have been copied here by the Government Epigraphist (Nos. 15 and 16 of 1899). A temple in this village seems to have been built by a Pándyan king, and the pillars thereof subsequently removed to Sendalai.[4]

Orattanádu.

Orattanádu: Fourteen miles south-east of Tanjore on the main road to Pattukkóttai. Population 3,357. Police-station, hospital, sub-registrar's office, travellers' bungalow, private market and a vernacular lower secondary school. It is notable as containing the largest and most magnificent of the Rája's chattrams in this district. This is called the Muktámbálpuram chattram, after a mistress of Sarabhóji, by whom it was founded, and has an income of over Rs. 54,000. It consists of a number of fine buildings which afford ample accommodation for travellers of all classes. It is endowed with four entire villages, granted by the British Government at the request of the founder, under a *sanad* dated 8th October

1 See his report for 190[illegible], para. 10.
2 See Chapter II, p. 38.
3 See his report for 1899, paras. 17 and 22.
4 Do. for 1899, para. 22.

1805. The European travellers' bungalow is maintained out of chattram funds.

There are several enterprising paddy merchants here who trade with Colombo *viâ* Adirámpatnam. They collect paddy from distant places, even from the Negapatam taluk. A good deal of trade in fish also goes on in the village. The local traders buy the fish on market days from the Adirámpatnam merchants and export it to Trichinopoly and other places. Ground-nut is also collected here and sent to the large merchants in Tanjore, and ground-nut oil is exported to Madura, Dindigul and even Palghat. The oil cake refuse is sent to Cuddalore. There is a large cattle-fair on Saturdays.

Tanjore.

Tanjore[1]: The municipality of Tanjore is the head-quarters of the district. The usual staff of district officers are stationed there and also the Inspector of Schools, Southern Division. The town also contains a police-station, a sub-registrar's office, a travellers' bungalow, a Sub-Court and a District Munsif's court. It is a junction for the Negapatam branch of the South Indian line and the railway station is a fine building.

Tanjore is the eighth largest town in the Presidency, its inhabitants numbering 57,870. Of these, 85 per cent. are Hindus, there being only 3,600 Musalmans, 4,796 Christians and 154 Jains. Among the Hindus, Bráhmans and Vellálans predominate. The place can hardly be called a rising town, as its population has increased by less than ten per cent. in the last 30 years; but it is a spot of great historical and archæological interest, and of no small industrial importance. It possesses a fairly cool, and remarkably equable, climate, is situated south of the Vadavár river on the western side of the delta, at a point where the distributaries of the Cauvery are not yet very widely separated, and stands amid level country, thickly dotted with trees. The town consists of the larger and smaller forts and two suburbs, Mánambu Chávadi in the south-east and Karuntittángudi in the north. The European houses are in the former of these two suburbs. The older town probably lay at one time entirely within the big fort, and a very large portion of it does so still. The smaller fort (the more ancient of the two) lies to the south-west of this, and adjoins it only at that corner. It is in good preservation, being still maintained by the municipality, and its old walls and deep moat are a fine sight. The walls of the large fort have been for the most part knocked down and the moat filled up, but considerable portions of both remain. Both within and without the fort large and substantial houses abound, the

[1] The derivation of the name is discussed in Chapter I, p. 2.

CHAP. XV. TANJORE.

main streets are fine and broad, trees are plentiful and the town wears a generally prosperous look.

Capital of the Chólas and Náyaks.

The name of Tanjore is linked with that of the Chólas, who have left in the great temple a striking relic of their genius. In an inscription, the Ráshtrakúta king Krishna III, who defeated the Chólas near Arkonam in 949 A.D., boasts of having captured Tanjore. This seems to have been a figure of speech,[1] but his mention of Tanjore goes to show that it was one of the chief towns of the Chólas at that time. It continued to be the royal residence till after the reign of the great Rájarája I (985–1013 A.D.) who built the great temple. His successor Rájéndra Chóla I (1011–44) removed to Gangai-konda-chólapuram in the Trichinopoly district, and the Arabian traveller Albiruni states that Tanjore was 'in ruins'[2] at the beginning of the eleventh century. The phrase probably refers to the removal of the royal residence, for that the place remained a city of importance at the time of the decline of the Chóla power may be inferred from the boast of the Pándyan king in the thirteenth century that 'he burnt Tanjore and Uraiyúr.'[3] It does not appear however that any harm was done to the great temple. Nor is it clear what happened to Tanjore in the obscure years which intervene between the invasion of Malik Káfur (1310 A.D.) and the establishment of the Náyaks (about 1549 A.D.). Such records of the Chóla princes of this period as survive show them to be residing near Trichinopoly. Some inscriptions of the early Vijayanagar chieftains, dated during the fifteenth century,[4] have been found in Tanjore, and this shows that the place had not sunk into insignificance; and, when the Náyaks acquired the district, Tanjore was selected as their capital. Cæsar Frederick, who visited Negapatam about 1570, alludes to Tanjore as 'a very great city and very populous of Portugals and Christians of the country and part Gentiles. It is a country of small trade, neither have they any trade there save good quantities of rice and cloth of Bumbast which they carry into divers parts. It was a very plentiful country of victuals but now it hath a great deal less; and that abundance of victuals caused many Portugals to go thither and build houses and dwell there with small charge.'[5] The erection of both the forts is ascribed to this dynasty, that of the smaller to the first Náyak, Sévappa, and that of the larger

[1] See Chapter II, p. 22.

[2] Sewell's *Lists*, ii, 155.

[3] Epigraphist's report of 1900, paragraphs 29 and 30.

[4] Some of Déva Ráya, dated 1443, and of a certain Tirumala, dated 1455, have been found.

[5] *Hakluyt's Voyages* (Glasgow, 1904), v, 400.

to the last of the line, Vijaya Rághava Náyak, who died in 1673. Tanjore was the scene of the death of the last Náyak prince and the details of that tragic occurrence are given in one of the Mackenzie manuscripts.[1] The invaders from Madura easily forced their way into the large fort and appeared at the palace gate, whereupon the king, who had caused the zenána in which his family were placed to be stored with gunpowder, had this building blown up; and then himself with his son Mannáru dashed out of the palace sword in hand and died fighting to the last. The story is still kept in mind by the shattered tower over the Náyak's zenána at the north-western corner of the palace. That part of the building remains vacant to this day, and is believed to be visited by the ghosts of the unfortunate women who died in it.

And of the Maráthas.

The Marátha dynasty, founded soon afterwards, also had their capital at Tanjore. The place was attacked by Chanda Sáhib in 1734 and was taken by him four years later to enforce the payment of tribute; but of these events no details survive.[2] The place was again attacked after the battle of Ambúr in 1749, which restored Chanda Sáhib to power. The object of Chanda Sáhib being to raise money more than to effect a conquest, King Pratáp Singh was enabled to amuse him for months with protestations and promises. The French, less patient than Chanda Sáhib and anxious for a move on Trichinopoly, pressed on hostilities, took three redoubts and bombarded the town. One of the shells fell near the palace and the king at once begged for terms. Negotiations dragged on ineffectually for three days till the French carried one of the gates of the town; whereupon the king was induced to sign a treaty on December 31st. He managed to defer payment of the sums stipulated for some weeks, till the approach of Nazir Jang's army compelled the besiegers to return without realising more than a small portion of the money. The Tanjore garrison was augmented during this siege by a small force of twenty Englishmen from Trichinopoly.

Sieges by French and English.

Stringer Lawrence visited Tanjore in 1753, to induce the king to declare definitely for the English, and again in 1754 when the forces of the allies concentrated here. In 1758 occurred Lally's attack upon Tanjore, primarily intended to secure payment of the balance of what was promised in 1749. The proceedings again began with ineffectual negotiations, but Lally was impatient and at once sent for his guns from Káraikkál to bombard the fort. He approached Tanjore on July 18th and, after a preliminary bombardment and more

[1] See Rev. W. Taylor's *Catalogue*, iii, 176–9. [2] See Chapter II, p. 46.

CHAP. XV. TANJORE.

futile negotiations, fired at the fortifications from August 2nd to August 7th. A breach was made in the south face of the small fort near the south-eastern corner. The batteries were placed in front of the water-course that lies south of the railway. At this juncture news arrived that the English fleet was threatening Káraikkál. Lally was also short of powder. Though some of his officers thought differently, he did not consider the breach practicable, and accordingly made up his mind to withdraw. On the dawn of the day fixed for the retreat he was nearly killed, being knocked down and stunned by a cavalry sortie from the fort. The garrison was materially strengthened by English help on this occasion. Five hundred English sepoys, ten European artillerymen and 300 Kallan irregulars had been sent from Trichinopoly before Lally's arrival, and 500 more sepoys with two excellent English sergeants and 27 'cannoners' arrived just before the breaching operations began.

The English attack in 1771 was again directed against the southern face of the small fort, and their batteries were placed only a little to the west of the site occupied in 1758 by the French guns. The redoubt battery was begun on September 29th, and was attacked on October 1st by a strong sally of the besieged. This was repulsed, not without loss, by the English; and their works were gradually brought up close to the south-western corner of the wall, where a breach was made. Cannonading went on from October 2nd to October 27th, during which time the besieged offered a resolute resistance, firing incessantly with musketry and artillery and making several minor sallies. During all this time negotiations for a compromise were being carried on by the Nawáb's son Amdut-ul-umra, and on the 27th, when it was expected the breach would be practicable for an assault, he signed a peace with the Rája, and hostilities ceased. The English loss was considerable on this occasion, over 182 Europeans alone being killed and wounded.

Between the first and second sieges of Tanjore by the English the Rája seems to have taken much trouble to make the town impregnable. It was in 1772 that the French employed the entrance court of the great temple as an arsenal, when engaged in strengthening the fortifications. In 1773 the point attacked was the north-western corner of the big fort. The English forces encamped to the west of the fort on August 6th, and after establishing their line of communication with Trichinopoly by the occupation of Búdalúr pagoda and Tirukkáttuppalli fort (respectively eleven and thirteen miles, west of Tanjore), they broke ground on the

20th. On the same day they surprised the enemy's camp on the east side of the fort and inflicted a loss of about a thousand killed and wounded. A sally from the enemy was repulsed on the 24th, the batteries were opened on the 27th and operations continued till September 16th, when a practicable breach was made. During the interval the Tanjore troops made one or two sallies, inflicting small loss but suffering enormously themselves. On September the 16th the garrison mustered to the number of 20,000 men at the breach, looking for an assault the next morning; but no assault was made at the expected hour, and at midday on the 17th, when the sun was intensely hot, the garrison retired for their meals. At this juncture a corps of Grenadiers marched up to the breach, and entered the fort with the loss of only three men wounded. The Nawáb was at once put in possession of Tanjore and he spent large sums on strengthening its fortifications. In 1776 however he was dispossessed, and the Rája was restored on April 11th of that year.

Later history.

Great hardships were experienced in Tanjore during Haidar's raids of 1781[1] but no attack was made on it. In 1799, when the country was ceded to the Madras Government, the English garrison, which seems to have been stationed in the small fort since 1773, was removed. The fort of Tanjore, and at first a small area outside it, was left under the sole authority of the Rája. But on the extinction of the royal house by the death of Sivaji on October 29th, 1855, it passed under the British. The head-quarters of the Collector were removed to Tanjore in 1860 and have remained there ever since, though that officer has long resided at Vallam. He lived chiefly at or near Tanjore from the time that he was appointed Resident to the Rája in 1842. In 1863 the Zilla or District court was also removed to the latter station from Kumbakónam.

The great temple.

The great Brihatísvara[2] temple fills a large portion of the southern half of the small fort. It was founded by Rájarája I (985–1013 A.D.), as already remarked. It is entered by a fine gateway, surmounted by a *gópuram*, on the east, and the way leads through an outer court (which, as mentioned above, was used as an arsenal by the French in 1772) and, by a second and more handsome gateway, into the main court in which the temple is built. This court is 500 feet long and 250 feet broad, is well paved with brick and stone, and is surrounded

[1] See Chapter VIII *supra*.

[2] The name is said to mean 'the temple of the great god.' It is also called the Rájarájésvara temple after its founder.

CHAP. XV. TANJORE.

on all sides by a cloister. The main shrine stands rather at the western end of the courtyard, and all around it are scattered *mantapams* and smaller shrines. Above it, rises to a height of about 200 feet a most striking tower, which is finely decorated with pillars and statues of various sizes. The basement of the structure which supports the tower is 96 feet square,[1] and the erection is capped by a single block of granite. This is said to weigh 80 tons, and is popularly believed to have been conveyed to the top of the tower up an inclined plane commencing from the village of Sárapallam ('the scaffold hollow') four miles away. An interesting feature in the ornamentation of this tower is the fact that the carvings are generally of a Vaishnavite type, though the ornamentation of the other parts is Saivite. Another curious fact is that a European is to be found among the figures on the north side of the tower. The popular belief is that[2] this is the figure of a Dane who helped to build the temple. It is probably the case that both the European figure and the Vaishnavite figures were erected by the Náyaks (who built most of the Vaishnavite temples in the district), and that they were assisted by a Dane or Danes shortly before or shortly after the acquisition of Tranquebar by that nation in 1620. It is a fact that Roelant Crape, the pioneer of Danish enterprise in the county, had been at the court of Tanjore in his youth, and it seems not unlikely that the European statue represents some Dane who assisted the Náyak in his building. Another singular work is ascribed to the same Dane, viz., the construction of a large iron cannon, nearly 30 feet long and over three feet in diameter, which still reposes on one of the eastern bastions of the big fort.

The temple has excited the admiration of Fergusson,[3] who remarks that 'in nine cases out of ten, Dravidian temples are a fortuitous aggregation of parts, arranged without plan, as accident dictated at the time of their erection;' and that 'the one great exception to this rule is to be found at Tanjore' where the temple 'was commenced on a well-defined and stately plan, which was persevered in till its completion.' The base of the great temple and many other parts of it and its surroundings are thickly covered with inscriptions. Most, if not all, of these have been copied by the Government Epigraphist and are to be found translated in *South Indian*

[1] It is popularly said that the *gópuram* never throws a shadow on the ground.
[2] Another belief is that the image was erected to foretell the British Government.
[3] *Indian and Eastern Architecture*, 343–5.

CHAP. XV.
TANJORE.

Inscriptions.[1] They nearly all belong to the reigns of Rájarája and his successors.

Of the smaller works inside the temple court it is only necessary to note the small Subrahmanya temple in the north-west corner and the colossal monolith figure of the bull Nandi opposite to the doorway of the main building. The former is covered with delicate figures and pillars and has been pronounced to be as exquisite a piece of decorative art as is to be found in the south of India. It is 'a perfect gem of carved stone work, the tooling of the stone in the most exquisitely delicate and elaborate patterns is as clear and sharp as the day it left the sculptor's hands.' It is a century or two more modern than the great temple. The great bull is massive and striking, but is not particularly well carved. Its height is over twelve feet, its length nineteen and a half, and its breadth eight and a quarter feet. It is thus not so large as the similar figure at Lépákshi in Anantapur district.[2] The bull is cut out of gneiss of a decidedly hornblendic character, which probably came from a bed of this stone at the foot of the Pachaimalais near Perambalúr in Trichinopoly district. The main temple building is of less hornblendic gneiss which (like that of the Mannárgudi temple) probably came from the quarries of Mammalai eight miles east-south-east of Trichinopoly.[3]

The temple, though beautiful, is not considered particularly sacred. The legendary cause of this is that the Saivite saint Appar was refused admission to it, and that therefore it was not celebrated in his hymns or those of the other three Saivite poet-saints. A peculiarity about it is that Súdras are admitted to the apartment next the shrine, from which in most temples in this district they are excluded, and that Valaiyans, who are usually not admitted at all, may here come as far as the great bull. It has an endowment of Rs. 8,000 from the palace estate and an income of some Rs. 1,500 from other sources, and it is managed by the Ránis of Tanjore.

The small fort.

The smaller fort contains a fine tank (the Sivaganga tank) which was once revetted throughout and is ascribed by popular tradition to Rájarája I. It occupies the north-west portion of the enclosure. Adjoining it on the east is the Sivaganga garden which was laid out by the municipality as a people's park in 1871-72, but is no longer maintained as such as the locality is too crowded and ill-ventilated. The

[1] See especially the second volume.

[2] The dimensions of the Lépákshi bull are, height 14′ 10″, length 27′ 4″, breadth 23′ 7″.

[3] *Records of the Geological Survey of India*, xii, 158.

CHAP. XV. TANJORE.

Schwartz church also stands in this north-east corner of the fort. It was founded in 1779 by Schwartz, who resided principally in Tanjore from 1778 until his death, and is a plain substantial building containing a few graves and inscriptions and a sculpture by Flaxman of Sarabhóji's visit to Schwartz in November 1797, during his illness a few months before his death. Standing by the side of the bed in the sculpture is Guericke, who had been Sarabhóji's guardian and tutor at Madras, and was with Schwartz when he died. Service is performed here every New Year's day. Schwartz himself used to live in a small house at the north-west corner of the big fort, which has now been converted into a secondary school.

The palace.

The Rájas' palace is a very large and rambling collection of buildings which was presumably erected by the Náyaks. Neither beautiful nor well kept, it still can claim that element of grandeur which Aristotle allows to mere size. The chief sights of the palace are the two darbar halls called respectively after the Náyaks and the Maráthas. Both are spacious and brightly coloured apartments with pillared roofs. The former contains a remarkable slab of gneiss on which the throne used probably to be placed, but which is now occupied by a fine statue of Sarabhóji by Chantrey. The dimensions of the slab are 18′ × 16′ × 2′ 1½″. In the Marátha darbar hall there are large pictures (of small artistic merit) of all the Marátha kings, beginning with Sháhji, father of Venkáji. The Sangíta Mahál, a miniature of the surviving court of Tirumala Náyak's palace in Madura, is also a fine building. The armoury now contains very little of interest, but there are a few finely ornamented fire-arms in it, and a handsome gun given by the East India Company to Sarabhóji. In 1863 a large quantity of arms found in the palace were unfortunately sold by auction, but some of these found their way to the Madras Museum.[1] The library is of greater interest. It contains over 22,000 volumes in several Indian and European languages, but principally in Sanskrit. These have been catalogued by Dr. Burnell[2] and have been pronounced to be of great value. Of the MSS. that writer says, in the preface to the catalogue, that they are the result of perhaps 300 years' collection by the Náyaks and Marátha kings, and are of very different value and come from very different sources. 'Some of the palm leaf MSS. belong to the earlier period, but the greater part were collected in the last and present centuries. All the Nágari MSS. belong to the

[1] For a description of this sale see the *Indian Antiquary*, vii, 192.

[2] There is a copy of this catalogue in the library.

Mahratta times and a large number of these were collected at Benares by the Rája Sirfoji (Sarabhóji) about 50 years ago.'[1] There are two towers in the palace from which a good view may be obtained of the town and the neighbourhood. One of these (called the clock tower) had formerly a curious device for marking the time,[2] but this has recently been removed as being unsafe. The palace is still (1905) the residence of four of the Ránis of the late Rája Sivaji.

CHAP. XV. TANJORE.

Other temples.

The Rájagópála Perumál temple, the Toppul Pillaiyár temple and the Siva temple in Karuntittángudi have been examined by the Government Epigraphist and inscriptions (Nos. 39—51 of 1897) have been copied from each. Those in the former two belong to the Vijayanagar dynasty, one in each of them being records of king Achyuta Déva and bearing the dates 1532 A.D. and 1539 respectively. Those in the Siva temple all belong to the times of the Chólas. One of them is of historical interest.[3]

Chattrams.

There are two of the Rája's chattrams in the town, the Sréyasí and Vennár chattrams, the former of which was founded by Rája Sivaji in 1837, and the latter by Pratáp Singh about 1749. Both receive money allowances and a small income from land or bazaars, and their revenues amount in all to Rs. 5,500 and Rs. 4,500 respectively. There is also a good rest-house called the Tengondán chattram.

Tombs, churches, bungalows, etc.

There are a large number of European tombs and monuments in Tanjore. None of them is older than 1780. There is a list of them in the Collector's office. They are mostly in the cemetery or the premises of Saint Peter's church (S.P.G.) but there are some older ones in the S.P.G. church in the fort. Those to Schwartz in both these places are of special interest. The present S.P.G. church, in which Schwartz lies buried, was founded by him in 1780 for the use of his native congregation, as the church in the fort was intended for the garrison and Europeans. It then faced north and south and occupied only the middle portion of the present building, which by successive improvements has been extended both on the east and west, and the greatest length of which now lies in those directions. It has recently been considerably heightened, nearly the whole of it above the doors being new. All the graves inside it are those of missionaries. There is also a Roman Catholic church, and another belonging to the Leipzig Evangelical Lutheran Mission. The latter was built in 1871.

[1] This was written in 1879.

[2] Sewell's, *Lists* i, 278. It is said that the figure of a monkey was made to strike the bell.

[3] See Government Epigraphist's report of 1897, para. 8.

CHAP. XV. TANJORE.

There are branches of both these missions in the town and also of the S.P.G., which last has inherited the congregation founded by Schwartz. The Tanjore Missions are described in Chapter III. None of the European bungalows with the exception of the Residency are of any antiquity. The club and the Executive Engineer's bungalow were built about 1870. The Residency was built in 1803 when Mr. Blackburn was Resident to the Rája. The present Collector's office is a fine building. It was built between 1896 and 1900 at a cost of over Rs. 1,90,000.

Industries.

Tanjore was known as a home of the fine arts under the native rulers, who by their patronage attracted to their capital the producers of most articles of luxury. This reputation still survives, though in a much modified degree. The Tanjore brass work is deservedly famous, and its ornamental pith work and musical instruments are said to be, in native estimation, almost unique. The famous song-writer and singer Sámá Sástri was a native of Tanjore. There are still a number of families who live by painting pictures—indeed one of the things that strikes the eye of any visitor to the town is the number of walls of houses and temples on which figures are, not inartistically, drawn and painted. The silk weaving in the suburb of Mánambu Chávadi is said to employ some 800 households, and the quality of the work is unusually good. The town contains many other more usual or smaller industries, and is of course a centre of a great deal of trade. More information on these points will be found in Chapter VI.

Water-works.

Tanjore contains two dispensaries and a fine hospital, several good schools [1] and a first grade college. The hospital and the college are referred to in Chapters IX and X respectively. The district jail is mentioned in Chapter XIII. The water-works and the markets are permanent municipal improvements of which a short description may be of interest. Sums of money were spent on improving tanks for water-supply in 1879-80 and 1888-89, but it was not till 1892 that steps were taken to carry out the project which at present supplies water to the town. It was framed by Mr. W. Hughes, the then Executive Engineer, and laid before the municipality as early as 1885; but it was shelved for a long time and was ultimately rejected by the municipality on account of its cost. Government insisted however on its being carried out, and made a grant to the municipality of Rs. 1,88,600 towards the outlay. The scheme was to make a large filter bed on the

[1] There are in Tanjore thirteen lower secondary schools, four of which are for girls, three upper secondary schools, a training school for teachers and a technical institute.

kankar rock which lies six or seven feet below the sandy bed of the Vennár, one and three-quarter miles north of the big fort, to erect a pumping station near the river so as to get the requisite flow (the water had to be raised 107 feet) and to provide the necessary distributing pipes and other arrangements. It was estimated to cost Rs. 4,29,000 as capital outlay and to involve an annual expenditure of Rs. 33,550. The first sod was cut by His Excellency the Governor in October 1892, and the project was practically completed in October 1895, when it was opened by His Excellency. Its total cost at that time was Rs. 4,17,300, but some Rs. 34,600 have been spent in additions and extensions since then, bringing the total cost up to Rs. 4,51,900. The upkeep of the works costs nearly Rs. 20,000 a year.

Other municipal improvements.

The municipality has constructed two markets at a cost of Rs. 5,000 and Rs. 12,800 respectively. Of these the former is in a square inside the fort, and the other on the glacis of the large fort near the east gate. Both were built in 1872–73. A handsome clock-tower has been built by the municipality near the hospital at a cost of over Rs. 19,000, of which sum no less than Rs. 12,000 were presented by the Ránis of Tanjore. The site of the building was also given by the Ránis. A complete drainage system for the large fort was inherited from the Rája's time. It was carried out about 1840 on the initiative of Mr. Kindersley, Collector (with short intervals) from 1828 till 1843.

Muhammadan *darga*.

In the town is a Muhammadan *darga* of some local repute, which is said to contain the tomb of a saint named Pír Muhammad Shah Khádiri. He is said to have restored a Bráhman's daughter to life and to have lived with her as his pupil in Tanjore. The tomb is known as the *Páppátti-ammál-kóvil* or 'Bráhman woman's temple.' There are two festivals of three days each in the months of August and February in honour of this *darga*.

Tirukkáttu-palli.

Tirukkáttuppalli: Thirteen miles west-north-west of Tanjore in a straight line. Contains a local fund dispensary, a sub-registrar's office, a private market and an English lower secondary school. It also includes the ruins of an old fort which was taken by the English in 1771 to protect their communications with Trichinopoly when marching on Tanjore, and was garrisoned by the English in 1781 and taken from them in Haidar's invasion of the district in that year. Four inscriptions (Nos. 52-55 of 1897) in the Agnísvara temple have been copied by the Government Epigraphist, of which one belongs to the time of the Pándyans and one to the Vijayanagar dynasty.

CHAP. XV. TANJORE.

Tiruvádi. General.

Tiruvádi : Population 7,821. A large union six miles north by west of Tanjore. In the days of native rule it was the head-quarters of a *subah* and till 1860 the chief town of a taluk. It is now the station of a District Munsif and a deputy-tahsildar and sub-magistrate. The town contains a dispensary, a police-station, a sub-registrar's office, a travellers' bungalow, an upper secondary school, five Sanskrit schools and a lower secondary school for girls. It possesses a peculiar sanctity and is for that reason largely inhabited by Bráhmans, who make up over one-third of the population. It lies in a fertile neighbourhood on the bank of the Cauvery, is surrounded by luxuriant crops, vegetables and trees, and possesses some fine buildings and steps running down to the river, which have caused it to be likened to a miniature Benares.[1]

The usual name of the town is Tiruvaiyáru ('the holy five rivers'; the Sanskrit equivalent is *Panchanadam*), and it is not clear how the name Tiruvádi came into existence. Natives when speaking of the place nearly always use the former name, and as a rule only speak of Tiruvádi when talking English. The name Tiruvaiyáru is derived from the fact that the five branches of the sacred Cauvery all flow within a distance of about five miles of the town.[2] The town is rather unhealthy and elephantiasis is not uncommon.

Its sanctity.

The sanctity of Tiruvádi is so great that there is a saying that it is holier than Benares by one-sixteenth (காசிக்கு வீசம் அதிகம்). There is a story that a Bráhman who was going to Benares to throw his father's bones into the river there halted a night at Tiruvádi on the way, and when he awoke in the morning he found that the bones had assumed the shape of a *lingam* (emblem of Siva). He still set his face to Benares whereupon the bones again became disunited; and now he realised that Tiruvádi was the holier place and committed the bones to the river there. Nowadays bones are brought from other districts to be thrown into the Cauvery at this place, and many aged and pious Bráhmans resort to Tiruvádi in the hope of dying there. That it is blessed to die at Tiruvádi is explained by a legend of a boy who was killed by Yaman (the god of death) while worshipping the god of the five rivers. The latter thereupon killed Yaman, but restored him to life again on the condition that he should not molest those who died at Tiruvádi or within sight of the smoke of the incense burnt at the Tiruvádi shrine. In a great pit in front of

[1] Government Epigraphist's report contained in G.O. No. 745, Public, dated 27th July 1888.

[2] A different and rather fantastic legendary account is given in the local *sthala purána*.

the southern gate of the temple incense is continually burnt to the god under the title of Álkondár (' he who protected men '). A statue of the deity represents him as a colossal figure crushing Yaman under his feet.

Festivals.

The temple is the chief of a set of seven neighbouring shrines called the *saptasthalam* (seven places). The legend says that the bull Nandi, who was appointed chief of Siva's attendants at Tiruvádi, was married under the auspices of the god at Tirumalavádi (three miles north of Tiruvádi) and afterwards was taken in procession round these seven places, ending up at Tiruvádi. A thirteen days' festival of the *saptasthalam* in the month of Chittrai (April) celebrates this event, and the procession then goes round all these seven shrines.[1] The town is crowded with visitors on this occasion. There are two other considerable festivals, besides a number of smaller ones. The Vaisákha feast begins on the day of the star Punarvasu in Vaikási (May), and the Ádipúram festival, which also lasts for ten days, begins on the day of the star Bharani in Ádi. On the new moon day which occurs in the middle of this latter festival an emblem[2] representing the god is bathed in the Cauvery; and a vast multitude presses down to the river to bathe at the same time, as the sanctifying power of the water is supposed to have been much increased by the immersion of the emblem. This festival is intended to commemorate the anniversary of the beatification of the Saivite saint Appar.

The temple is a fine old building and is called after the five rivers the Panchanadísvara temple. It has been surveyed by the Superintendent of the Archæological Survey (see his report for 1892) who has made many drawings, casts and photographs of it. It contains a large number of inscriptions of the Chóla kings who preceded Rájarája I (985-1013 A.D.) as well as of the later Chólas. There are also one Pándyan and two Vijayanagar inscriptions, the latter dated 1429 and 1558 A.D., and one of the little-known Udaiyár dynasty dated 1381 A.D. Of special interest are gifts by Vimaláditya (king of Vengi, 1011-22) and prince Kulóttunga (later the great Kulóttunga I) of the Eastern Chálukyan line, who reigned over a part of the Northern Circars as tributaries of the Chólas, to whom they were both related by marriage. It is curious to find their records so far south. Forty-four of these grants (Nos. 213-256

[1] The seven shrines are at Tiruppayanam, Tiruchatturai, Tiruvédikudi, Tirukkandiyúr, Tiruppantirutti, Tillaistánam and Tiruvádi. All are within a radius of three miles from Tiruvádi.

[2] A large javelin-headed implement called *astidévar* (' the essential god ') or *shúlam*.

CHAP. XV. TANJORE.

of 1894) have been copied by the Government Epigraphist, and will be found described and briefly analysed in his report for 1895.[1] The greater number merely record gifts to the temple. In the small shrine called Dakshina Kailása there are some pillars of a type not usually met with in this part of the country. They are of polished black granite, some of them exquisitely carved, and of a kind that recalls the Chálukyan temples of the Deccan. Some pillars of apparently the same type are found in Hémávati, a very ancient town in Anantapur district. There is a good echo at the north-west and south-west corners of the inner *prákáram.* The temple is richly endowed with 752 acres of land which are estimated to give an income of nearly Rs. 7,000, and nearly 9,000 *kalams* of paddy. Besides this, private persons have invested over Rs. 7,000 with the trustees for the conduct of certain ceremonies, and over Rs. 2,000 are spent directly by private persons every year on certain festivals.

Chattrams, etc.

Another remarkable building is the large Kalyánamahál chattram charmingly situated on the river bank. It is high and capacious and striking in appearance. It was founded by Sarabhóji, and is now under the control of the District Board. It has an income of over Rs. 23,000. There are no less than 33 other chattrams in the town in three of which meals are served daily. Tiruvádi contains Sanskrit and English high schools and a Védic school. There is a little cotton weaving of small importance, but no other industry whatever. It is the home of a good many persons well known among natives. Of these the songwriters and singers Tyága Aiyar and Patnam Subrahmanya Aiyar and the singer Mahá Vaidyanátha Aiyar were known throughout the Tamil country.

The local saint.

The local saint, Álkondár Paradési, had at one time a great reputation. A number of curious stories are told about him. Apparently he got his name from the fact that he used to sit just opposite the Álkondár figure at the southern gate. He never wore clothes, entered any house or shop and ate or took anything he liked. He was much revered as an oracle ; and, though difficult to approach (he generally received his votaries with volleys of stones and abuse), was invariably accurate in his predictions. He is said to have performed a number of miracles. He produced torrents of rain from a clear sky, would sit without harm in the burning incense-pit, and could sever his limbs and reunite them to his body at will. More than once he is said to have been imprisoned by the sub-magistrate for wearing no clothes, and to have escaped by supernatural means. He sometimes used his powers to cure disease, his

[1] Pages 4 and 8.

general prescription being plantain fruit. His death, which occurred some 30 years ago, was of course miraculous. Having invited the public to witness his demise, he sat down at the appointed time near the incense-pit and his skull burst spontaneously asunder. These stories are widely believed even by educated people. A parallel to them will be found in the account of the recently-deceased saint of Kottacheruvu, near Penukonda, in the Anantapur District Gazetteer.[1]

Seven Chóla inscriptions (Nos. 123–129 of 1895) have been copied by the Government Epigraphist in the Siva temple at Tiruppayanam (a little to the east of Tiruvádi). These all record gifts of lamps to the temple.

Vallam.

Vallam: A straggling union seven miles south-west of Tanjore. Population 7,590, including a large number of Nattamádis and many Muhammadans; contains the office of a deputy tahsildar and sub-registrar and a police-station, a dispensary, a small taluk board chattram, a private market and the residence of the Collector. It is situated on the low and rather bare plateau to which it gives its name.

Historical.

The place was once fortified and is described by Mill[2] as 'a fortress of considerable strength, and one of the great bulwarks of Tanjore.' It was given by the Náyak of Madura to the Tanjore Náyak in exchange for Trichinopoly somewhere about the year 1560. It was captured by the Bijápur troops from Gingee in 1660, on which occasion the Tanjore Náyak had stored his treasures in it; and was seized and garrisoned for a short time by Chokkanátha of Madura in 1664. The fort was taken by the English in 1771 when marching towards Tanjore to coerce the Rája. The army arrived there on September 16th, but as the battery was first located in the wrong place the bombardment could not commence till the 20th. The breach could not have been practicable till about 3 P.M., next day, but towards evening the garrison stole out. The place was kept by the English as a guarantee that the Rája would perform his engagements, and was not given up till the Rája's restoration in 1776. The Collector has long lived in the town. The precise date of his first residence there is a little obscure. As early as 1828 we find him 'holding office' at Vallam, and in 1843 the Board allowed him to draw extra tentage for 60 days in the year for his stay there. It is probable that he resided chiefly at or near Tanjore after his appointment as Resident to the Rája in 1842. In 1860 his head-quarters were formally

[1] Chapter XV of that volume, p. 187.
[2] Wilson's edition (1858), iv, 68.

CHAP. XV. TANJORE.

transferred to Tanjore, and it is probable that shortly after this he began to reside permanently at Vallam, since the District Judge, who now occupies the Residency at Tanjore, was transferred thither in 1863.[1] The Collector's house is a very fine building. It is said to have been built as a residence for him by a Nádár of Tranquebar as a speculation. The original building was burnt down about 1870 and the present bungalow dates from 1871-74.

Antiquities, etc.

Little is left of the old fort except the moat and a portion of the wall on the north-eastern corner. The moat is filled in and cultivated at that corner, but is complete for nearly the rest of the circuit. The fort was oval in shape, its length (from north to south) being about 780 yards and its breadth about 520. The Tanjore-Vallam road cuts right through the middle of it from east to west. There are two tombs of English officers in the cemetery, both buried in 1773, and two other tombs the inscriptions on which are only partially legible. A Frenchman is buried in the Roman Catholic cemetery. Fuller particulars will be found on p. 44 of the official list of tombs. There is a remarkable tank inside the fort called the *Vajra tírtham* ('diamond pool') which is supposed to be unfathomable and is held very sacred by Hindus. It is said to have been excavated in penance by Indra, after he seduced the sage Gautama's wife. People bathe there on Sundays in the month of Kártigai (November-December); and on a certain day in Mási (February-March), when there is a festival at Kumbakónam, water is believed to flow from the Ganges into this pool. The Siva temple is old and contains a number of inscriptions.

Trade.

Vallam is a centre of a good deal of trade. Four or five merchants collect and export ground-nut, and a much larger export trade is done in dholl. A good deal of cotton is also very roughly cleaned and sent from Vallam to important cotton centres. A large amount of rough aloe rope is made in the neighbourhood and exported to Madras. The Vallam stones are mentioned in Chapter VI. A little weaving of cotton cloths is done by the Muhammadans. The Vallambans of Trichinopoly district say this place was their original home.

[1] The subject is discussed in Collector's report to the Board, Dis. No. 781 Vernacular, dated 6th April 1894.

TIRUTTURAIPPÚNDI TALUK.

TIRUTTURAIPPÚNDI taluk lies on the coast in the south-east of the district. Part of it is in the Cauvery delta; but it contains no alluvial soil, the land is generally of an inferior kind, and it has suffered cruelly in the past from floods. Eighty-eight per cent. of the dry fields are assessed at as little as Re. 1-4-0 an acre or less; and the taluk is a poor tract, compared with most of the others in the district. Education is also backward and the population is sparse. Tobacco and cocoanuts are largely grown, and the latter, with paddy and rice, are exported in considerable quantities. The taluk is singularly destitute of industries, even coarse weaving being only carried on in some four villages, but there are several ports on the coast which do a fair trade. The temple at Védáranniyam and the *dargas* at Muttupet are considered very sacred by Hindus and Muhammadans, and some other places of interest to the pious Hindu are described below. Means of communication are indifferent. The taluk is indeed traversed by the District Board Railway, but the only metalled road it contains is that running north from Tirutturaippúndi towards Tiruválúr.

CHAP. XV. TIRUTTURAIPPUNDI. — Rather more than half is irrigated land.

Idumbávanam: Eight and a half miles south-south-west of Tirutturaippúndi. Population 3,836. Contains a very old Siva temple called Idumbésvarasvámi temple. The name of both temple and village is said to be derived from that of a giant called Idumban, who plays a very prominent part in the Mahábhárata. It is generally believed that people who die here feel no pain. The cocoanuts at this place are very plentiful and are said to bear fruit at a particularly early age.

Idumbávanam.

Kallimódu: Thirteen miles east by south of Tirutturaippúndi. Population 1,235. Contains a chattram with an endowment of 1,000 acres, which is managed by the taluk board and supports the hospital at Tirutturaippúndi.

Kallimódu.

Muttupet: A railway-station and sea-port in the south-west corner of the taluk. Population 9,099. A union, and includes the offices of a customs superintendent and a sub-registrar, a police-station, a local fund dispensary, and a travellers' bungalow. It contains a large number of merchants (chiefly Marakkáyans) who trade in paddy with Ceylon, the port being opened to foreign trade. The imports in the five years ending 1902-03 averaged annually Rs. 6,07,000,

Muttupet.

CHAP. XV. TIRUTTURAIPPÚNDI.

and the exports, Rs. 9,46,000. Of the imports nearly the whole was treasure, and of the exports the greater part was paddy. The harbour is a poor one. Vessels, as in other places along this coast, have to anchor three miles out at sea, the harbour is six miles up the river, and cargo boats cannot get up to it. A large mud flat spreads between the town and the sea, and the river is choked with mud shoals. The boats, after having been pulled over the mud at the bar, have to be unloaded a little further up into small canoes, and the cargoes thus transported to the customs house. The course of the river is winding, and it has been proposed to make a new cut direct from the customs house to its mouth, in the hope of improving matters.

In the adjoining village of Jambuvanódai there are two famous *dargas* (tombs of Muhammadan saints), which attract annually some 10,000 pious Musalmans from all parts of the Presidency to the festival there in the month of Jamáthal. The more important of the tombs is that of one Sheik Davud, who is currently believed to have lived about 2,000 years ago, though nothing is known about his acts. The tomb is said to have been discovered about 500 years ago by an Idaiyan, who was ploughing the land about it, when his plough touched something and he was struck blind. His wife, who found him standing there blind, was informed by a voice from heaven that her husband had been struck blind by a Musalman saint and would recover his sight if he moved a few steps forward; and she was directed by the same voice to relate the occurrence to a rich Muhammadan of Idaṣápatnam (12 miles south of Tirutturaippúndi). The voice was obeyed, her husband was cured accordingly, and the rich Muhammadan built a tomb over the place. He is said to have been informed in a dream of the exact position of the tomb, and that the saint's name was Sheik Davud. The shrine is especially resorted to by invalids and women possessed by evil spirits, and remarkable stories are told of the cures effected there. The other tomb is that of a holy woman called Fatima whose history is equally obscure. Both are famous, and pilgrims are often directed by the oracle at the former to go and get counsel from the latter.

Point Calimere.

Point Calimere: The northern point of Palk's bay, called by Ptolemy Kalligicum. It is a low promontory, only 40 miles from Point Pedro in Ceylon. There is a port here open to foreign trade, and a light-house was erected in 1902. There is no harbour and the trade is small, but a proposal has been made to extend the Védáranniyam canal to the sea at this point, which, by opening up communication from inland to

the port, may greatly improve its prosperity. The proposal to build a railway to Védáranniyam may, if ever carried out, have the same tendency.[1] The present road to Védáranniyam is exceedingly bad. A bath at Point Calimere is considered particularly holy, especially on the new moon days of Tai (December-January) and Ádi (July-August) and on one or two other sacred dates. The neighbourhood is barren, consisting of mud swamps and wooded sand dunes. The latter constitute a reserved forest in which black-buck, wild pig and small game are to be met with. Point Calimere was once considered a sanitarium, but it is now said to be feverish from April to June.

Tillaivilágam.

Tillaivilágam: Lies eleven miles south-west of Tirutturaippúndi. Contains a railway-station and 3,086 inhabitants, but the houses are scattered and the place is insignificant in appearance. Its only claim to importance lies in a newly built temple, to which a very large number of pilgrims resort. Hardly a day passes without some pious persons visiting the place. Its interest originated in the discovery in the earth here, about 50 years ago, of images of Natésa (an incarnation of Siva), Ráma (an incarnation of Vishnu), Ráma's wife and Hanumán. The images are considered particularly life-like, and even educated people are convinced that they must once have lived. The owner of the field built a temple on the spot. It is remarkable as combining the worship of Siva and Vishnu.

Tirutturaippúndi.

Tirutturaippúndi: Population 5,400. The place is also called Biluvavanam, meaning the biluva forest; a name derived, it is said, from the numerous biluva[2] trees formerly found in the neighbourhood. There are still a few of these trees by the tank. The ordinary name bears the same significance, since '*turai*' should strictly be '*taru*' and the name should mean 'the village of the sacred tree.' There is nothing remarkable about the place except the fact that it is a taluk head-quarters. It is an ordinary agricultural town containing a few paddy merchants and some ordinary public institutions. There are a union office, a police-station, a sub-registrar's office, a local fund hospital, a travellers' bungalow, a private market, the court of a District Munsif, a railway-station and a vernacular lower secondary school. The temple has an endowment of 240 acres of land. The most numerous classes of the population are Bráhmans, Agamudaiyans, Kavarais, Pallans and Paraiyans.

[1] See Chapter VII, p. 145.

[2] The biluva leaf is used in the worship of Siva.

CHAP. XV.
TIRUTTURAIPPUNDI.

Tópputturai.

Tópputturai: A hamlet of Védáranniyam and an important sea-port. It possesses a good harbour in the river Adappár. Small native craft of 20 or 30 tons can sail right into it for six months in the year, and the banks of the river are so steep that they can lie close enough for planks to be laid on to them from the shore. The port is open to foreign trade, and for the five years up to 1902-03 the imports, on an average, were valued at Rs. 34,000 and the exports at Rs. 2,35,000. The exports were nearly entirely made up of rice and paddy. A number of merchants, most of whom are Marakkáyans, live in the place.

Védáranniyam.

Védáranniyam: In the south-east corner of the taluk, five miles north of Point Calimere. It is a union and contains a police-station, a local fund dispensary, a private market, a vernacular lower secondary school for boys, two Sanskrit schools and the offices of a deputy tahsildar and sub-registrar. The name means 'the forest of the Védas' and the place is considered very sacred. There are apparently no legends about it, except one to the effect that Ráma lived some time in the forest here when he was invading Ceylon. Nevertheless orthodox Bráhmans consider it second only to Rámésvaram in sanctity. A bath in the sea here on the new moon days of Tai (December-January) or Ádi (July-August) confers special holiness. The temple, which has a money allowance from Government of over Rs. 7,000 and over 23,000 acres of land, is managed by a tamil family residing in Jaffna in Ceylon. The *guru* (priest) is however said to be independent of these managers and to be himself hereditary. The place possesses some industrial importance owing to its proximity to the ports of Tópputturai and Point Calimere and the Védáranniyam salt factory, and its position at the end of the Védáranniyam canal. A good many merchants live here.

The adjoining village of Agastyampalli is remarkable as possessing a temple to the sage Agastya, the mythical leader of the Bráhman immigration to the south.

CHAPTER XVI.

KÁRAIKKÁL.

General—Land Revenue—Offered to the French, 1738—And ceded to them—Treachery of Saiyájí—The French put in possession by Chanda Sáhib, 1739—Abquiescence by Saiyájí and Pratáp Singh—Cession of additional territory, 1749—Importance of the town in the Anglo-French wars—Captured by the English, 1760—Subsequent history—Relations with British India—Trade.

CHAP. XVI. KÁRAIKKÁL.

General.

THE French settlement of Káraikkál (the 'fish-pass'; the Cariukalla of Bartolomeo) is about ten miles north of Negapatam at the mouth of the Arasalár river. It is surrounded by a small strip of French territory some thirteen miles in length and of a smaller and irregular breadth. The town possesses some handsome Government buildings and a good harbour, but its appearance is not in any other way remarkable. It is the terminus of the small branch line which takes off from the Tanjore District Board Railway at Péralam.[1] The Settlement is divided into three *communes* containing 110 villages in all and covering an area of 33,787 English acres. The population has been rapidly decreasing, as the figures in the margin will show: but the density is still very high, being 1,068 per square mile. Kumbakónam is the only taluk in the Tanjore district which shows a higher figure. Each of three *communes*, Káraikkál, La Grande Aldée and Nedungádu possesses a mayor and council and one or more 'adjoints.' The members are all elected by universal suffrage, but in the municipality of Káraikkál half the number of seats is reserved for Europeans or their descendants, and the remaining half for natives. The head of the Local Government is an *Administrateur* who is subordinate to the French Governor at Pondicherry.

Year.	Population.
1883	... 93,055
1891	... 70,526
1901	... 56,595

Land revenue.

The country is very fertile, being irrigated by seven branches of the Cauvery, namely the Nandalár, Náttár, Arasalár, Tirumalarájanár, Mudikondánár, Vánjiár, and Núlár, besides many smaller channels. The land is assessed at the following rates. Land cultivated with rice is charged one-third of the average produce; rice lands not actually cultivated, one-quarter the average produce, lands other than rice lands, if cultivated, Rs. 1-2-0 an acre, and if uncultivated, six annas an acre; poramboke or cultivable waste lands, two annas an acre.

[1] For the position of the French Government with regard to this railway, see Chapter VII, p. 144 above.

CHAP. XVI
KÁRAIKKÁL

Offered to the French, 1738.

The precise date of the first French settlement at Káraikkál is not absolutely certain. Orme places it as early as 1736, or before the death of Tukkójí; but he gives no details, merely remarking that the French made a settlement here in that year 'against the will of the Tanjore king.'[1] Malleson gives an account of the negotiations of 1738 which preceded the actual grant of Káraikkál to the French, and it appears from his language that no settlement had been made before that date.[2] 'The French had long been engaged in endeavouring to effect an arrangement which would secure to them a footing in the kingdom of Tanjore, but up to that time they had been thwarted by the jealousy of the Dutch at Negapatam.' It is fairly clear from the recently published translation of Ánanda Ranga Pillai's diary that Malleson's view is the right one.[3] In 1738 the wished-for chance arrived. Saiyájí was in that year driven from his kingdom owing to the elevation to the throne of his pretended cousin Siddují, by the influence of the Muhammadan commandant of Tanjore, Saiyid Khán; and from his asylum at Chidambaram, only twenty-four miles from Pondicherry, he addressed M. Dumas, the French Governor, offering to make over to him the town of Káraikkál and the fort of Kircan Gurree, ten villages in the adjacent country and all the lands depending upon them, if M. Dumas would help him to recover Tanjore. It is curious that Saiyájí's deposition and attempts to recover his position should have been the origin of the first settlements both of the English and the French on the Tanjore coast—see the account of Devicotta on p. 255. Dumas at once entered into an engagement with Saiyájí, promising to supply a lakh of rupees in silver, to furnish him with arms, gunpowder and other warlike stores and to render him all further assistance in his power. What followed is described by Malleson as under:—

And ceded to them.

"In return for this engagement Sahoojee (*i.e.*, Saiyájí) sent him a formal cession of the town of Karical, of the fort of Kircan Gurree on the river Karical,[4] of the ten villages, and of the lands dependent upon them. In pursuance of this engagement, M. Dumas despatched two ships of war, the 'Bourbon' of sixty guns, and the 'St. Geran' of forty, with troops, artillery, and warlike stores, to take possession of Karical, and to afford the promised assistance. These ships anchored before Karical in the month of August of that year (1738).[5]

[1] Orme, i, 136.

[2] *History of the French in India* (Longmans, Green & Co., 1868), pp. 74–78.

[3] See *Ánanda Ranga Pillai's Diary* (Madras, 1904), i, 49–64.

[4] *I.e.*, the Arasalár.

[5] The account of the expendition against Karical was taken (says Malleson) mainly from the statement communicated by Dumas to the Abbé Guyon, and from a very old paper entitled *Mémoire particulière sur l'acquisition de Karical.*

Treachery of Saiyájí.

Meanwhile Sahoojee had been using other methods more congenial to him than force. By dint of bribes and promises he had gained over the principal nobility of Tanjore, and amongst them the all-powerful Seid.[1] A plan of operations was agreed upon, in pursuance of which the usurper, Sidoojee,[2] was suddenly seized in his palace. Intelligence of this was at once despatched to Chillumbrum, and Sahoojee, immediately mounting his horse, returned in triumph to Tanjore.

This was the intelligence that greeted the captains of the 'Bourbon' and the 'St. Geran,' when they anchored in the roads of Karical. It was accompanied by an intimation that the French succours were not wanted; that Karical was occupied by between three and four thousand troops under Khan Sahib, a trusted officer of Sahoojee; and that any attempt to land would be considered as a hostile act, and would be met accordingly. In consequence of this intimation the senior French captain determined to suspend action pending instructions from Pondichery.[3] But whilst Sahoojee had transmitted instructions of the nature we have recorded to Karical, he had written in a somewhat different strain to M. Dumas. To him he declared his perfect willingness to surrender Karical, but the impossibility of doing so immediately. He was, he said, scarcely secure in his own capital, and he was threatened at the same time by Chanda Sahib from Trichinopoly. He pointed out the impossibility of surrendering, under such circumstances, resources which were essential to his safety. These excuses, plausible though they were, did not deceive M. Dumas. Yet there can be no doubt that the slipping from his grasp of this much-coveted place, just at the moment his hand was closing upon it, caused him great mortification and annoyance. He was well aware, at the same time, that with the force in the two ships of war before Karical, it would have been easy to take possession of the place, and that, to a less prudent man, would have been a very great temptation. But M. Dumas' great characteristic was prudence. He would not risk, even for so valuable a prize, the character gained by the French as a non-aggressive nation. He preferred to wait for the opportunity which he felt sure would, sooner or later, present itself, satisfied that he had made a great step in advance in having secured from the Rajah of Tanjore the legal cession of Karical and its dependencies. He therefore recalled the ships to Pondichery.[4]

[1] See Chapter II, p. 44.

[2] *Ibid.*

[3] The king's message to the French agents was that as 'the French had not come forward with offers and as the need for money was now past there was nothing more to be done in the matter.' Some interesting details of this affair are given in *Ánanda Ranga Pillai's Diary* (Madras, 1904), i, 49–64.

[4] The failure of this mission, which was ascribed to M. Dumas' mismanagement, was regarded as a great disgrace to the French. It was decided to take possession of Káraikkál by force, but the action of Chanda Sáhib made this unnecessary. See *Ánanda Ranga Pillai's Diary*.

CHAP. XVI.
KÁRAIKKÁL.

The French put in possession by Chanda Sáhib, 1739.

The opportunity he waited for soon came. No sooner did the intelligence reach Chanda Sahib [1] that Rajah Sahoojee had refused to fulfil his engagement regarding Karical, than it seemed to that astute prince that the moment had arrived for him to cement his alliance with the French. He accordingly wrote to M. Dumas, informing him that he was at war with Sahoojee, and offering to march his own troops upon Karical, to conquer it, and to make it over, in full sovereignty, to the French. From them he asked no assistance: he would employ, he said, none but his own soldiers.

Chanda Sahib, it will be recollected, was son-in-law of Dost Ali, Nawab of the Carnatic, and feudal lord of the territory to the north of the French possessions; he himself, as Dost Ali's lieutenant, held the country on the south-west; that on the south-east alone was held by the Rajah of Tanjore. It was clear then that Chanda Sahib's offer to conquer a portion of that Rajah's possessions involved no risk to the French; it did not even invoke the suspicion of a greed for territorial extension. It was the offer of a powerful Indian potentate to compel a weaker ruler to adhere to his agreement. M. Dumas then violated no principle of his predecessors' policy by accepting that offer. This he did almost as soon as it was made.

No sooner had Chanda Sahib received this permission to act, than he detached four thousand horse, commanded by Francisco Pereira, a Spaniard in his service, but who was entirely attached to French interests, to Karical. The Tanjore forces receded at their approach, and Pereira arrived at Karical, February 6, 1739, without meeting with any opposition. He found, however, the fort of Kircan Gurree, on the river Karical and about a mile and a half from the town, occupied by about four hundred Tanjoreans. He immediately attacked this fort, and stormed it the same day. He then hastened with the news to Pondichery. M. Dumas, delighted with the prompt success, at once equipped a small vessel of a hundred and fifty tons burden, and despatched her with all the troops and stores she could carry to Karical—Pereira accompanying them. They reached their destination in four and twenty hours, when Karical, the fort of Kircan Gurree, and the adjacent territory, previously ceded by Sahoojee, were made over to the French by Pereira. This cession bears date February 14, 1739.[2] A few days later, on receiving an account of the French occupation, M. Dumas despatched to Karical a ship of war, laden with everything necessary to place the settlement in a state of security.[3]

[1] See Chapter II, p. 46.

[2] A contemporary record says that a grant and a letter signed by the Rája and fixing the price of Káraikkál at a lakh of pons were received by the French on February 8, 1739, and that an administrator was sent to Káraikkál the very next day. Chanda Sáhib claimed to have 'made a present of Káraikkál' to the French. See *Ánanda Ranga Pillai's Diary* above quoted, pp. 82, 83, 87.

[3] Full details of these occurrences are given in Guyon's *Histoire des Indes, Orientales*, and in the *Mémoire particulière sur l'acquisition de Karical*. [Malleson.]

Acquiescence by Saiyáji and Pratáp Singh.

The effect of these forcible measures upon Rajah Sahoojee was such as might have been expected from a man of his weak and unmanly nature. It completely overawed him. He at once sent messages to Pondichery, casting all the blame of his previous hostile conduct on the evil counsels of the Dutch at Negapatam; stating that he had always intended to cede the territory at the proper time; and professing his readiness now to execute in full the treaty of Chillumbrum. As a proof of his sincerity, he sent at the same time two instruments, dated April 25, 1739,[1] one of which contained a ratification of the former treaty, and the other an order to the inhabitants of the districts he had yielded to acknowledge and obey the French in future as their masters. It is probable that the complaisance of Sahoojee in this matter was quickened by the fact that one of the clauses of the treaty of Chillumbrum contained a stipulation for the payment to him of 1,00,000 rupees—a stipulation which the French, now in possession might, according to oriental notions, have been inclined to evade. Before, however, his propositions reached Pondichery, a domestic revolution hurled Sahoojee from his throne. But his successor and half-brother, Pertab Singh, not only confirmed the agreement of Chillumbrum, but added to it a greater extent of territory. In a personal interview he held with M. Dumas in the beginning of the year 1741, Pertab Singh even recommended him to fortify the towns in his new possessions. From this date, the district of Karical may be regarded as an integral portion of the French possessions in India."

Cession of additional territory, 1749.

In 1749 the French and Chanda Sáhib besieged the Tanjore Rája's capital and extorted from him a concession of an additional 81 villages in the neighbourhood of Káraikkál. The revenue of the territory then amounted to Rs. 1,06,000 annually.[3] By 1760 the number of villages included in this tract had grown 'by various purchases and cessions' to 113.[4]

Importance of the town in the Anglo-French wars.

The fort of Káraikkál was useful to the French as a dépôt during the war at Trichinopoly between 1751 and 1754, and it was confirmed to them by the agreement of the latter year. It was the base for Lally's incursion into Tanjore in 1758, and the English naval demonstration against Káraikkál from the

[1] See the last footnote on the previous page.

[2] The ceded district consisted of the town of Karical, the fortress of Kircan Gurree, ten villages on the sea-coast, and a tract of country fifteen or sixteen miles in extent, very fertile in rice, and producing also cotton and indigo, inhabited by ten or twelve thousand people, and yielding a yearly rent of ten thousand pagodas, equal to about £4,500 sterling. The town of Karical, at the time of cession, contained 638 houses of stone and brick, and upwards of 5,000 inhabitants. The fortress of Kircan Gurree was about gunshot distance from Karical. [Malleson.]

[3] Orme, i, 161.

[4] *Ibid.*, ii, 623.

CHAP. XVI. KÁRAIKKÁL.

sea was one of the reasons for his retreat. A not inconsiderable sea-fight occurred off the place at this juncture[1] in which the French were defeated with a loss of 600 men.

Captured by the English, 1760.

Early in 1760 a determined attempt was made by the Madras Government to take Káraikkál, which afforded the French an easy means of annoying Tanjore, and which was now their only port south of Pondicherry. A force commanded by Major Monson was transported to Káraikkál by sea, where it was to be joined by forty of the artillery, one hundred Europeans and 2,000 sepoys from Trichinopoly. The fleet arrived on the 28th of March, and at five in the evening Major Monson landed with the pioneers and 300 marines about four miles to the north of the harbour. The town was easily taken possession of next morning, as well as a redoubt in the rear of the British troops called Fort Dauphin. The French then retired to Fort Lewis, which was well fortified but exceedingly crowded, and the bombardment of the English to effect a breach shot away the machinery by which the draw-bridge was to be raised, as well as the gate beyond it. These were concealed by a curtain and a battery and were destroyed by a ricochet shot, so that the English did not know of the disaster. At the same time, however, Major Monson received news that Lally had sent 150 European horse to within 20 miles of Káraikkál and 400 foot as far as Chidambaram to relieve the place. He accordingly was anxious for an immediate surrender and summoned the commandant, who was, it seems, ignorant of the approaching relief. Both were thus anxious for a settlement and the French commandant came to terms when an attack was about to be delivered; and the place thus fell into the hands of the English with scarcely any loss to either side.[2]

Subsequent history.

The town was retained for a few years by the English, but restored in 1765 to the French. Retaken in 1778, it was not finally restored to the French till 1814, when it was stipulated that no fortifications should be erected and no more soldiers maintained there than should be necessary for police purposes.

Relations with British India.

In this and in other respects the town is governed by the general treaties prescribing the relations between British India and the French settlements. A treaty of 1815 provided for the peaceful evacuation of such settlements on the occurrence of war between the French and English, and for the mutual restoration of fugitives from justice, whether civil or criminal. By the consent however of both the contracting powers this

[1] Orme, ii, 333.

[2] *Ibid.*, ii, 614 ff. See also Cambridge's *War in India* (London, 1761).

latter provision has been held to be in force only so far as it concerns criminal offences of a grave and non-political character. The salt question is disposed of by a convention of 1815 as modified in 1818 and in 1837, whereby it is agreed that no salt shall be made in any of the French settlements, but that British salt shall be bought by the French Government at cost price and sold at approximately the same rates as in British India. The French Government receives annually as an indemnity for this a sum of Rs. 4,42,600.

In some respects however the relations of the settlement at Káraikkál and the Tanjore district are governed by special conventions. There are several such, and they are mostly connected with irrigation questions. Some of the British irrigation and drainage channels run into French territory and it is natural that the interests of the two classes of ryots should not always coincide. Such questions are generally solved by conferences between the local authorities of the Tanjore district and of the Káraikkál Settlement, and by conventions entered into by the two Governments on the results of such conferences.

The customs arrangements on the border of the French and English territories are described in Chapter XII.

Trade.

The Arasalár river washes the south of the town and affords a fine harbour which has been equipped with good stone wharfs. There is eight feet of water over the bar at high tide. A number of merchants trade here, especially since the opening of the railway line between Káraikkál and Péralam. In the year 1902 (the latest figure available) the imports were valued at nearly nine thousand francs and the exports at over three million. In both cases only a very small proportion of the trade was with French colonies, and none at all direct with France. The trade is chiefly in rice and paddy with Ceylon and in cargo and passengers bound for Singapore. Indeed the place is a regular port of call for the British India Company's steamers to the latter port. Besides rice and paddy, the chief exports are cocoanut-oil, sesame and coir, and the chief imports, sugar, timber, sandalwood, French goods and liquor. An emigration society is said to derive much profit from the exportation of Indian labourers to Bourbon, Cayenne, Guadaloupe and Martinique. Coolies also emigrate in large numbers from this port to the Straits Settlements.

INDEX.

A

Abkári, 198.
Achalésvara shrine at Tiruválúr, 249.
Áchálpuram, 254.
Achyuta Déva of Vijayanagar, 37, 38, 273.
Achyutappa Náyak, 38.
Adam (measure), 134.
Ádanúr, 89, note.
Adappár river, 3, 139, 284.
Ádhínam, 229 note, 232.
Adhirájarája-mandalam, 35 note.
Adhi Rájéndra, 28.
Adirámpatnam, turn of the coast at, 1; port of, 4; named after a Pándyan king, 39; salt factories at, 196, 197; fish-curing at, 198; union, 210; described, 251.
Áditya I, 20 note, 21.
Áditya II (Karikála), 22.
Administration in Chóla days, 35.
Adoptions by dancing-girls, 86.
Áduturai, 128, 216.
Agamudaiyans, 120, 283.
Agara Tirukkólakkál, 258.
Agastya, 284.
Agastyampalli, 284.
Agricultural and industrial institution at Tanjore, 93, 101.
Agricultural implements, 100.
Agriculture, 91-103.
Agriculturists, economic condition of, 110; trading methods of, 132.
Ahalya, 84.
Áhavamalla, 26, 27.
Aiyanár, 68.
Akkaraikuppam, 198.
Alagiri, 41.
Álambádi cattle, 10.
Álangudi, 147, 216.
Albiruni, 266.
Albizzia Lebbek, 115.
Albizzia odoratissima, 115.
Álkondár, 277.
Álkondár Paradési, 278.
Allahabad inscription, 18.
Alli arasáni, 74.
Alluvium, 6, 7.
Aloe, fibre, 120, 124, 128; rope, 128, 280.
Alum, 121, 123, 124.
Amáni system, 168, 171, 183, 190.
Amar Singh, 51, 52, 53, 223.
Amarávati, river, 109; village, 79 note, 217.
Ambalakkáran, 88.
Ambanádu Kallans, 84.
Ambúr, battle of, 46.
Amdut-ul-umra, 268.
Ammáchattram, 219.
Ammanga Dévi, 29.
Ammápatnam, 112, 113.
Ammayappan, 237.
Amóghavarsha I, 20 note, 222 note.
Amusements, 65.
Anacardium occidentale, 10.
Ánaikkára Chattram, 129, 259.
Ánaimangalam, 248.
Anakkudi-tirunágésvaram, 216, 217.
Ánanda Ranga Pillai's Diary, 286, 288 notes.
Anantapur district, 39.
Ánatándavapuram, 79 note, 229.
Anbil, 36.
Andhras, the, 14, 18 note.
Anicuts, 103, 104, 138.
Animals, 10, 130.
Anná Sáhib, 44.
Antelope, 11.
Anwár-ud-dín, 46.
Appa, Paraiyan subdivision, 89.
Appar, 71, 240, 271, 277.
Arantángi, 137, 144.
Arasalár river, 152, 220, 285, 291.
Arasavanangádu, 79 note.
Arasu, 70.
Arbuthnot & Co., Messrs., 132.
Archæological Survey of India, Vol. XXV of the reports of, 247.
Arcot, Nawáb of, 42, 43, 46, 47, 48.
Arcot Torai, 198.
Ardhamányam, 192.
Arecanuts, 131.
Arinjava, 22.
Ariyalúr, 10, 117.
Arkonam, 266.
Arni, 41, 42.
Arpákkam, 32.
Arrack, 198.
Artocarpus integrifolia, 10.
Arundhati, 75.
Asésham, 228.
Ashtasahasram Bráhmans, 78.
Asiatic Steam Navigation Co., 132.
Asóka, edicts of, 14.
Assessments, at Káraikkál, 258. See also Survey and Settlement.
Asvamédha sacrifice, 26.
Ativíra Ráma, 39, 251.
Aurora, wreck of, 7.
Auvaiyár, 15.
Ávadaiyárkóvil, 144, 145, 252.
Avanti, 16.
Ávaram bark, 128.

Avenues, 10, 1,8.
Avúr, 216.
Ayya, Paraiyan subdivision, 89.
Ayyampéttai, Alagiri Náyak defeated at, 41; its weaving, 118, 119, 120; Patnúlkárans, 120; dyeing, 120, 121, 122; mats, 125; union, 210; described, 262.

B

Babul tree, 122.
Bábúrájapuram, 120.
Bádámi, 19.
Balijas, 120.
Bamboos, 10, 62, 100.
Bánas of Tiruvallam, 21, 23.
Bangalore, 41, 42, 44, 127.
Bangles, 129.
Banks for agriculturists, 112.
Banyan tree, 70.
Bartolomeo, 285.
Baskets, 129.
Bassia longifolia, 128.
Batavia, 41.
Batoi, 14.
Bává Pandit, 170.
Bává Sáhib, 44.
Bávanna Pandit, 170.
Beef, 64.
Bellary district, 23, 24, 39.
Bell-metal vessels, 125, 261.
Belvola country, 26 note.
Benares, 117, 222, 230, 276.
Bench courts, 203, 204.
Best & Co., Messrs., 132.
Betel leaves, cultivation of, 60, 99, 221, 225; nuts for, 131; quantities in which sold, 134.
Bhaváni river, 109.
Bijápur, 40, 41, 42.
Biluva tree, 283.
Biluvavanam, 283.
Birds, 11.
Bishop of the Pondicherry Mission, 210.
Black-buck, 11, 114, 283.
Blackburn, Mr., 274.
Blankets, 119, 262.
Boats, 5, 138.
Bombay, bullocks of, 10; silk from, 120; salt from, 197.
Botany of the district, 9.
Bourbon, 291.
Brahma, temple to, 217.
Bráhmans, their houses, 62; dress, 63–4; social position, 67; worship of devils and village deities, 69 and cobras, 70; Tamil speaking section of, 78–81; grants to, 191, 192; numerical strength of, 219, 265, 283; 'mid-day Paraiyans,' section of, 238.
Braithwaite, Col., 50, 51, 225.
Brass vessels 125.
Bride-price, 70.
Bridges 105, 138, 224.
Brihacharnam Bráhmans, 78.
Brihatísvara temple, 269.
British India Steam Navigation Co., 132, 291.
Buck, black, 11, 114, 283.
Búdalúr, 262, 268.
Buddhist temples, 24, 248.
Buffaloes, 10.
Building, 129; stone for, 8.
Bukka, 1, 36.
Bullocks, 130.
Bangarus cæruleus, 12.
Burglary, 207.
Burma, ancient trade with, 15; Chóla supremacy extended to, 23; naval expedition in the eleventh century to, 25; Jain pilgrims to Negapatam from, 55; emigration to, 112, 113; chintz trade with, 123; rubies from, 126; present trade with, 131.
Burnell, Dr. A. C., *South Indian Palæography* by, 217; Tanjore palace library catalogued by, 272.

C

Cadell, Mr., 7, 165, 182.
Calcutta, Danish mission in 58; silk from, 120; gunny-bags from, 131.
Calimere, Point, turn of the coast at, 1; port of, 4, 5; game near, 11; pony-breeding near, 11; bathing at, 71; tobacco cultivation near, 99; forest reserve near, 114; healthiness of, 154; fish-curing at, 198; described, 282.
Calophyllum inophyllum, 128.
Cambu, 99, 100, 103, 187.
Canals, 4, 139.
Candy, 133.
Cariukalla, 285.
Carp, 11.
Carpentry, 163, 209.
Carpets, 119, 120.
Carpet snake, 12.
Cars of temples, 127, 218, 223, 248.
Cart hire, 145.
Cashew trees, 10.
Cassia auriculata, 128.
Castes, 77–90, 120, 207.
Castor oil, 128.
Casuarina, 114.
Cats (jungle and civet), 11.
Cattle, 10, 70, 117, 128, 207, 265.
Cauvery river, delta of, 2; described, 3; navigation on, 3; value of flood water of, 6; ancient sluices and canal from, 16; dam across, 39, 47, 48; sacredness of, 71; value of the silt of, 101, 102; irrigation from, 103; floods in, 150, 151; drinking-water supply from, 157; runs near Kumbakónam, 220; Tulá festival on, 231.
Cauvery-Kodamurutti dam, 106.
Cauvery-Vennár regulators, 105, 106, 152.
Cayenne, 291.

Ceylon, Chóla invasions of, 14; ancient relations with South India of, 15, 30; ancient trade with, 15; Killivallavan marries a princess of, 17; Pándyan invasion of, 20 note; victories of Aditya I over, 21; subdued by Rájarája I, 23, 24; lost to the Chólas, 29; takes part in the war of the Pándyan succession, 31; emigration to, 112, 113; present trade with, 130, 131, 251, 281, 291.
Chakkiliyans, 64.
Chakrapáni temple, 218.
Chálukyas, 19; Eastern, 19, 23, 25, 26, 27; Western, 19, 20, 23, 24, 25, 26, 28, 32.
Chanda Sáhib, Trichinopoly seized by, 43; his interference in Tanjore politics, 45–7, 267, 287–9; attack on Kóviladi, 263.
Chandavólu, 31 note.
Chandragiri, 39.
Chantrey, 272.
Charamáodel, 37.
Chattrams, 39, 140; at Kallimódu, 281; Kollumángudi, 239; Kumbakónam, 219; Nídámangalam, 228; Orattanádu, 264; Peruválandán, 228; Sétubáváchattram, 253; Svámimalai, 221; Tanjore, 273; Tiruvadamarudúr, 223; Tiruvádi, 278; and Vaidísvarankóyil, 260.
Chembians, 83.
Chengammál, 227.
Chéras, origin of, 13; wars of the Chólas with, 15; defeated by Karikál Chóla, 16; their relations with his successors, 17; and the Chálukyas, 19; Parántaka I marries a princess of, 21; Rájarája's expedition against, 23; rebellions among, 25; wars of Rájádhirája Déva I against, 25; Víra Rájéndra Déva's victories over, 26, 27; Kulóttunga I suppresses a rebellion of, 29.
Chettis, 120, 257.
Chidambaram, temple at, 21, 22; Saiyáji an exile at, 44; devotee of, 89; festival at, 155; its connection with Parakkalakóttai, 252; treaty of, 286, 289.
Chillumbrum. See Chidambaram.
China pagoda, 248.
Chingleput district, 17, 18, 197.
Chinnamélam, 86.
Chintz-stamping, 123, 246.
Chódas, Telugu, 16, 33.
Chokkanátha of Madura, 40, 279.
Chóla-Arumóli, 22 note.
Chóla Brahmahatti, 223.
Chóla-Pándya, 30.
Chólam, 64, 100, 103.
Chólas, 13–39 *passim*, 167. See also Inscriptions.
Chóléndra-simhachaturvédimangalam, 30.
Cholera, 152, 154.
Chóliya, Bráhmans, 78; Vellálans, 81.
Chowki, 200.
Christian V of Denmark, 236.
Christians, 55–60.
Churches, Roman Catholic, 56; Protestant, 59; at Kumbakónam, 219; Máyavaram, 231; Negapatam, 247; Tanjore, 273; Tranquebar, 235; and Vélanganni, 250.
Civil justice, 202.
Clerk, Mr. G. P., 185.
Climate of the district, 8, 154.
Clive, Lord, 45, 256, 262.
Clock-tower, at Tanjore, 275.
Coal, 131.
Cobras, 12, 70.
Cocoanuts, groves in the delta, 2; occurrence of, 9, 238, 281; ropes made from fibre of, 127; oil from, 128; trade in, 131, 253; measures for, 134; toddy obtained from, 199.
Coimbatore district, 10, 21, 35 note, 128.
Coins of Rájarája I, 30.
Coleroon river, boundary of the district, 1; and of the delta, 2; described, 3; fish in, 11; Col. Braithwaite's disaster on the banks of, 51; irrigation from, 103–106, 110; bridge over, 138, 224; floods in, 153; island in, 224; mouth of, 255.
Colleges, 59, 163.
Colombo, 129, 259, 265.
Commercial weights, 133.
Commissioners of 1798, report of, 53, 167.
Communication, means of, 137.
Commutation prices, 177.
Comorin, Cape, 22.
Conjeeveram, 14, 18, 19, 22, 30, 34, 37, 81, 218.
Constables, 208.
Conventions with the French, 291.
Cooly, 134.
Coorg, 3, 23.
Cope, Captain, 255.
Copper vessels, 125.
Coromandel, subject to Vijayanagar, 37.
Cotton, 99, 119, 122, 128, 130, 280.
Cotton, Sir Arthur, 104.
Crape, Roelant, 233, 270.
Crime, 204.
Criminal justice, 203.
Crystals, 7, 126.
Cubit, 134.
Cucumbers, 100.
Cuddalore, 58, 130.
Cuddalore sandstones, 7.
Curds, 134.
Cyclones, 149, 151, 153.

D

Dabír Muri, 168, 176, 190.
Dabír Pandit, 168.
Dacoity, 207.
Dakshina Kailása shrine, 278.
Damalcheruvu, battle of, 46.
Dancing-girls, 63, 86.
Dane, figure in the Tanjore temple of a, 270.

Danes, the, 233, 235.
Danish East India Co., 41, 233.
Danish Tranquebar mission, 57.
Dansborg, the, 233, 236.
Dárásuram, 218, 219.
Dargas, 61, 243, 252, 275, 282.
Dasavarman, 26.
Date trees, 199.
Deer, spotted, 11.
Delta of the Cauvery, 2, 5, 6, 9; Chapter IV *passim*.
Deputy magistrates, 204.
Deputy tahsildars, 204.
Déva Ráya, 36.
Dévanadi, 246.
Dévăram, 216, 222, 225, 258, 263.
Devicotta, 45, 46, 255.
Devils, 69.
Dhará, 29.
Dharmapuram math, 229, 230, 232, 239.
Dholl, 99, 100, 280; seeds of, 133.
Dindigul, 117.
Dinusu assessment, 183.
Diseases, 154-5, 260; of cattle, 11.
Dispensaries, 59, 157.
Distance, measures of, 134.
District Board, 210.
District Board Railway, 143-5.
District Court, 202, 203.
District Jail, 208.
District Magistrate, 204.
District Munsifs, 203.
Dívangudi, 55, 237.
Divisional charges, 194.
Divisional Magistrates, 204.
Dost Ali, 46.
Drainage, of the delta, 108; of Kumbakónam, 220; of Negapatam, 246; of Tanjore, 211, 275.
Dramas, 66.
Drawing, 126; schools for, 163.
Dress, 62.
Dry land, cultivation of, 99; settlement of, 183, 186, 187, 188.
Duck, 11.
Duff's *History of the Marathas*, 42.
Dumas, M., 286, 287, 288, 289.
Dupleix, 46, 47.
Dutch, the, 41, 242, 244, 247, 286, 289.
Dyeing, 117, 120, 122.

E

Earth salt, 198.
Earth worship, 70.
Earthenware vessels, 247.
Echis carinata, 12.
Economic condition of agriculturists, 110.
Edai, 133.
Edakkudi Vadapádi, 260.
Education, 160, 162, 211, 212, 213.
Ekóji. See Venkáji.
Elam, 15.
Elephantiasis, 156, 220, 262, 276.
Elliott, Sir Walter, 248.
Embroidery, 66.
Emigration, 55, 111, 112, 247.
Encyclopædia Britannica, 71, 248.
Epigraphist, reports of Government, 53.
Ettukudi, 241.
Eugenia Jambolana, 10, 115.
European settlements, 41.
Evangelical Lutheran Mission. See Lutheran Mission.
Excise (salt) system, 195; modified form of, 196.
Executive Engineers, 110.
Exhibition, Madras Industrial, 119.
Exports from the district, 130, 197.
Eyinar, 14.

F

Factories, salt, 196.
Famines, 147-49, 216, 240, 264.
Fans, 127.
Fatima, 282.
Fauna of the district, 10.
Felis chaus, 11.
Fenger's *History of the Tranquebar Mission*, 58, 235 note.
Fergusson's *Indian and Eastern Architecture*, 270.
Ferishta, 34.
Ferries, 138.
Festivals, 71.
Fever, 156.
Ficus Bengalensis, 70.
Ficus religiosa, 70.
Figs, 10.
Findlay, Rev. W. H., 166; college named after him, 59, 166.
Fish, 11, 265.
Fish-curing yards, 198.
Flaxman, 272.
Flood embankments in the delta, 108.
Floods, 149, 153, 220.
Flora of the district, 9.
Food, 64; of cattle, 10.
Foote, Mr. Bruce, 137.
Forests, 114.
Fort Dauphin, 290.
Fort Lewis, 290.
Forts, built by Náyak kings, 41; rarity of, 61; at Dévicotta, 255, 256; Káraikkál, 290; Kircan Gurree, 286; Mahádévapatnam, 225; Negapatam, 245; Pandanallúr, 221; Pattukkóttai, 252; Tanjore, 52, 265, 266, 271; Tirukkáttuppalli, 275; Tranquebar, 233; and Vallam, 280.
Foxes, 11, 64.
France, lace from, 117.
Frederick, Cæsar, 38, 56, 244, 266.
French, the, 255, 256, 263; also Chapter XVI *passim*.
Funeral ceremonies, 75-77.

G

Gajabáhu, 13 note.
Gall-nut, 123, 124, 128.

Gallois Mantbaur & Co., Messrs., 132.
Game, 114.
Games, 65.
Ganapati, Kákatiya king, 260.
Gandaráditya, 22.
Gandarvakóttai, sandstones near, 7; laterite at, 8; blankets made at, 110; area and peshkash of, 193; described, 262.
Ganga-Pallavas, 17, 20.
Gangai-konda-chóla, 25.
Gangai-konda-chólapuram, 24, 25, 30, 34, 266.
Gangai-konda-chóla-valanádu, 35 note.
Gangas of Mysore, 21, 23, 29.
Ganges river, 15, 25, 71, 218, 231, 239, 280.
Garden lands, 183.
Garlands, artificial, 127.
Garuda (stone) at Náchiyárkóvil, 221.
Gautamiputra, 18 note.
Gedde, Ove, 233, 235.
Geology of the district, 6.
Ghee, 131, 134.
Gingee, 38, 39, 40, 41.
Gingelly oil, 121, 128.
Gnána Sambhanda Désikar, 229.
Goanese Catholic missionaries, 56.
Goats, 11.
Gódávari district, 19.
Golconda, 40, 41.
Goldsmiths, weights of, 133.
Gópa, Timma, 36.
Gópála Rao, Rai Bahádur T., 164 note; library named after him, 220.
Gópálan, 227.
Gópálapatnam, 5.
Gópáláráyan tank at Mannárgudi, 227.
Goppana, 35 note.
Góprálayam tank at Mannárgudi, 227.
Góvinda Díkshitar, 39.
Grain, 91–103, 131, 134.
Grámapravartikam, 193.
Grand Anicut, 34, 103, 104, 15, 138.
Grant, Mr., 194.
Grazing, 10.
Great South of India Railway Company, 142.
Ground-nut, cultivation of, 99, 100, 103; oil, 128; trade in, 130, 132, 226, 265, 280
Guadaloupe, 291.
Guericke, 247, 272.
Gujarát, 18 note, 55.
Gunny bags, 130, 131.
Gypsum, 8.

H

Haidar Ali, struggle with, 48, 49; invades the district, 50, 147, 170, 205, 275; Schwartz sent to, 58; Mahádévapatnam held by, 225; threatens the Danes, 234; occupies Nagore, 242; grants it to the Dutch; 244; captures Pattukkóttai, 253; raids Tanjore, 269.
Hanumán, image of, 283.
Harbours, 3, 5; at Negapatam, 245; Adirampatnam, 252; Tirumulavásal, 259; Muttupet, 282; Toppputturai, 284; and Káraikkál, 291.
Haridránadi tank, 227.
Harihara II, 36.
Harischandra, story of, 66.
Harris, Mr., 189, 194.
Havinodu-Valanádu, 16 note.
Hémagarbha, 21.
Hémávati, 278.
Hemp drugs, 199.
Hides and skins, 117, 128, 131, 133.
High schools at Kumbakónam, 220.
Hills, 3.
Hilsa fish, 11.
Hindus, 61–90.
Hindustáni, 60.
Hiranya Késikál, 78.
History of the district, 13–53.
Hiuen Tsiang, 19.
Horse-gram, 100, 103.
Hospitals, 141, 157, 227, 246, 281.
Hostels, 164, 165.
Hottúr, 24
Hough's *History of Christianity in India*, 56.
House-breaking, 207.
House-tax, 210.
Houses, 61.
Hoysala Ballálas, 32, 33, 35, 226.
Hughes, Admiral, 234, 244.
Hughes, Mr. W., 274.
Hultzsch, Dr., 13 note, 20.
Humidity of the district, 8, 9.

I

Idaiyans, 10, 116.
Idasápatnam, 282.
Idumban, 281.
Idumbávanam, 281.
Iluppai, 10, 128.
Imports to the district, 130, 131, 197.
Ináms, 191.
Income-tax, 200.
Indebtedness of ryots, 112.
Indian Antiquary, 248.
Indigo, 121, 122, 123, 124.
Indra, 84, 90.
Industries, 117–30, 220, 227, 246, 274.
Inscriptions, at Álangudi, 216; Allahabad, 18; Anbil, 36; Arpákkam, 32; Conjeeveram, 18; Gangai-konda-chólapuram, 34; Gujarát, 18 note; Hottúr, 23; Kálahasti, 21; Kandiyúr, 263; Kóviladi, 264; Kóvilvenni, 225; Kuttálam, 230; Lálgudi, 20; Mahéndragiri hill, 25; Mannárasamudram, 264; Mannárgudi, 226; Náchiyárkóvil, 221; Negapatam, 248; Némam, 264; Pandanallúr, 221; Pattukkóttai, 43, 253; Sendalai, 20 note; Shiyáli, 258; Sómúr, 21; Srírangam, 32, 36; Suchíndram, 21; Svámimalai, 221; Tanjore town, 36, 37,

38, 39, 266, 270, 273; Tillaistánam, 20 note; Tinnevelly, 34; Tiruchanampúndi, 264; Tirukkalikunram, 21; Tirukkáttuppalli, 32, 275; Tiruppalátturai, 36; Tiruppayanam, 279; Tiruvadamarudúr, 221, 223; Tiruvadi (S. Arcot district), 34 note; Tiruvádi (near Tanjore), 29, 277; Tiruvalanjuli, 223; Tiruválúr, 249; Tiruvannámalai, 38; Tiruvéndipuram, 32 note; Tiruvenkádu, 259; Tranquebar, 236; Trichinopoly, 18, 20 note, 36; Ukkal, 22 note.

Inscriptions of, Achyuta Déva, 37, 273; Áchyutappa Náyak, 39; Áditya I, 20 note, 21; Áditya II, 22 note; Chódas (Telugu), 16; Chólas, 36, 87, 216, 225, 226, 248, 258, 259, 263, 273, 277, 279; Déva Ráya, 36; Ganga Pallavas, 17; Gautamiputra, 18 note; Gópa Timma, 36; Harihara II, 36; Hoysalas, 226; Kampana Udaiyár, 36; Krishna III, 260; Krishna Ráya, 36; Kulasékhara I, 33; Kulasékhara II, 33, 34; Kulasékhara Pándya, 236; Kulóttunga I, 29; Kulóttunga III, 35; Mahéndravarman I, 18; Narasimhavarman I, 18; Pallavas, 18, 19; Pándyas, 20 note, 33, 226, 264, 275, 277; Parántaka I, 21, 264; Rájádhirája Déva I, 25; Rájarája I, 16, 24, 30, 248, 249, 259, 271; Rájéndra Chóla, 25, 249; Ravivarman (Kulasékhara), 34 note; Rudradáman, 18 note; Sáluva-Samgama Dévamahárája, 36; Sháhji, 43, 44; Simhavishnu, 18; Sundara Pándya I, 32; Sundara Pándya II Jatávarman, 33; Tirumala, 36; Vijaya Nripatunga Vikramavarman, 20; Vikrama Chóla, 222, 249; Víra Sómésvara, 32 note.

Interest, rates of, 112.

Irattamandalam, 26.

Irattipádi, 27.

Irattipádi-konda-chóla-mandala, 35 note.

Iron, 7; ploughs made of, 100; oil-mill made of, 128.

Iron sulphate, 123.

Irrigated land. See Wet land.

Irrigation, 34, 103-110, 186.

Irumbúlai, 216.

Islands, 4.

Iyarpagai Náyanár, 258.

J

Jack tree, 9, 127.

Jackals, 11, 12, 64.

Jaffna, 137, 284.

Jaggery, 123, 199.

Jails, 119, 125, 208.

Jains, 55, 227, 237, 248.

Jámam, 135.

Jambuvanódai, 282.

Jatáyu, 260.

Jatkas, 145.

Jayankonda-Chóla, 22 note.

Jayan-konda-chóla-mandala, 35 note.

Jayankondanátha temple, 226.

Jayasimha, Chálukyan king, 25; Chálukyan prince, 26.

Jewellery, 126, 208, 223.

Jódi, 192.

Jubilee chattram at Nannilam, 239.

Justice, administration of, 202.

K

Kádam, 135.

Kadappu paddy, 93.

Kadáram, 25.

Kaduvaiyár, 139, 245.

Kaikólans, 120, 227, 237, 238.

Kails, 118, 237.

Kainodi, 135.

Kálahasti, 21.

Kalakam, 15.

Kalam, 134, 190 note.

Kálátti Pallans, 90.

Kales Déva, 33.

Kalinga, 24, 28, 29.

Kallans, as shikáris, 12; descended from the Nágas, 13; Christian converts among, 60; tattooing among, 64; dress of the women of, 64; caste god of, 68; devil worship of, 69; tree and cobra worship of, 70; marriage customs and ceremonies of, 73, 74; funeral ceremonies of, 76; described, 83; high-handedness of, 108; sheep sold by, 117; poligars appointed for the control of, 193, 262; crime of, 205, 206, 207.

Kalligicum, 282.

Kallimódu, 281.

Kalattukól, 133.

Kalyáni, 23.

Kámákshi Ambá Bái Sáhib *v.* the Hon'ble E.I. Co., 44

Kamára, 257.

Kammálans, 62, 127.

Kampana Udaiyár, 35 note, 36.

Kampli, 26.

Kanakasabhai Pillai's *Tamils Eighteen Hundred Years Ago*, 13 ff., 53, 84.

Kandiyans, 83.

Kandiyúr, 262.

Kandramánikkam, 78.

Káni, 135.

Kániyála, Bráhmans, 78; Vellálans, 81.

Kankar, 8.

Kapili powder, 121.

Kár paddy, 91, 93.

Karai, 135, 174.

Káraikkál Settlement, position of, 2; acquired by the French, 45, 46; Lally lands at, 48; emigration from, 112; boats calling at, 132; railway to, 144; land customs collected at, 200; arrest of offenders at, 205; threatened by the English fleet, 268; commune of, 285; described, 285-291.

Káraikkáttu Vellálans, 81.

Karaiturai Vellálans, 87.

Karaiyán, 86.
Karikál Chóla, 16, 108, 149, 257.
Karisai, 134
Karnams, 190, 192, 193, 194.
Kárónam, 248.
Karumántaram ceremony, 77.
Karuntittángudi, 265, 273.
Karuppan, 64, 68, 85.
Karvetnagar zamindari, 219.
Kasán leaves, 115, 122.
Kásanádu Kallans, 84.
Kasangulam chattram, 140.
Kásikatti, 122.
Káttavaráyan, 68.
Káttéri, 68.
Káttu Rája, 44.
Kattukuttagai villages, 186.
Kattumávadi, 4, 196, 197.
Kávalgárs, 170, 192, 205, 206, 208.
Kavarais, 283.
Kávéripatnam, mouth of the Cauvery at, 3; erosion of the sea at, 7; Chóla capital, 14, 16; ancient emporium of, 15; bathing in the Cauvery at, 71, 258; described, 256.
Kavundans, 83.
Kayittu kól, 133.
Kerosine oil, 128.
Késika Bráhmans, 78, 230.
Khaberis, 257.
Khan Sahib, 287.
Khatri, 55.
Kilavan of Ramnad, 3.
Killivallavan, 1;.
Kílvenganádu Kallans, 84.
Kindersley, Mr., 142, 176 note, 178, 275. See also Mottamfaisal.
Kircan Gurree, 286, 288, 289 note.
Kirimanji, 121.
Kívalúr, 48, 241.
Kocchennigannán, 17.
Kodamurutti-Tirumalairájan head, 106.
Kodikkál Vellálans, 81.
Kodiyákkádu forest reserve, 114.
Kodiyampálaiyam, 1, 4.
Kóiltirumálam, 237.
Kókkilli, 17.
Kolar, 29, 35 note.
Kolhapur, 26.
Kollegál silk, 120.
Kollumángudi, 239.
Kómatis, 219.
Kombarakku, 121.
Kóna Síma Drávidas, 224.
Kondaikatti Vellálans, 81.
Kónérírájapuram, 79 note, 185 note, 230.
Konga Vellálans, 81.
Kongu country, 21, 33, 35 note.
Koppam, 26.
Kórai mats, 125.
Kóraiyár, 3, 139.
Koranádu, 118, 120, 231.
Korkai, 30.
Korukkai, 230.
Kottacheruvu, 279.
Kottagiri, 15.
Kóttai, 134.
Kóttaikarai, 15.
Kóttár, 29, 30.
Kóviladi, 147, 263.
Kóvilvenni, 225.
Kóyilolugu, 35 note.
Krait, 12.
Krishna, 227.
Krishna III (Ráshtrakúta king), 22, 266.
Krishna Ráya, 36.
Kritasékharan, 228.
Kshatriyas of the fire race, 82.
Kúdal, 27.
Kúdali, 27.
Kúdalasangan, 27.
Kudavásal, 210, 238.
Kudipillais, 87.
Kújás, 125.
Kulasékhara (Chéra king), 34.
Kulasékhara Pándya, 33, 34, 236.
Kuli, 135.
Kulóttunga I, 23, 28, 34, 199, 221, 226, 248, 249, 277.
Kulóttunga II, 31.
Kulóttunga III, 32, 35.
Kulóttunga Chólésvara shrine, 22.
Kumbakónam taluk, 215.
Kumbakónam town, cattle fair at, 10; Chóla capital, 14; Venkatapati of Vijayanagar at, 39; subah head-quarters at, 50, 194; Bishopric of, 57; mission at, 59; *Mahámakham* feast at, 71, 155; Pallis at, 83; betel leaves of, 99; low level of, 108; weaving at, 117, 118, 119; Patnúlkárans in, 120; dyeing at, 120, 121, 122; chintz-stamping at, 123; wax-printing at, 124; metal vessels made at, 125; crystal work at, 126; iron oil-mill at, 128; rice-mill at, 132; rainfall in, 147, 151; floods in, 152; unhealthiness of, 154; elephantiasis in, 156; vaccination at, 156; hospital at, 157, 158; literacy of, 160; college at, 163; drawing school at, 163; zilla court at, 202; sub-court at, 203; munsifs' courts at, 203; municipality at, 212; described, 217; its connection with Kudavásal, 238.
Kumbálai paddy, 95.
Kumbhésvara temple, 218.
Kúndalúr, 79 note.
Kundumani, 133.
Kuppuswami Aiyar & Co., Messrs., 132.
Kuppuswami's *Short history of the Tanjore Náyak Princes*, 53.
Kuravans, 12, 64, 207, 262.
Kurumba Pallans, 90.
Kurumbans, 16.
Kuruvai, paddy and season, 91-99.
Kútagiri, 15.
Kuttádis, 66.
Kuttagai, 111
Kuttálai paddy, 95, 100.
Kuttálam, 118, 230.
Kúttánallúr, 225.
Kúttiyampéttai, 117.
Kuttuni cloths, 118.

L

La Grande Aldée, 285.
Labbais, 60.
Labeo, 11.
Labour, 111.
Lace, 117.
Lálgudi, 20.
Lally, Count, 48, 242, 267, 268, 290.
Lally (the younger), 51.
Lamp-stands, 125.
Land minimum assessed to revenue by Chólas of, 34.
Land-cess, 143, 210, 211.
Land Revenue Administration, 167–194.
Land transit duties, 30, 34, 200.
Laterite, 6, 7, 8, 61.
Lawrence Major Stringer, 45, 47, 254, 256, 263, 267.
Lead vessels, 125.
Leipzig Mission. See Lutheran Mission.
Lépákshi, 271.
Leprosy, 156.
Leyden grant, 16, 21, 22, 24 note, 248.
Libraries, 101, 218, 220, 222, 230, 232, 272.
Lighthouses, 245, 282.
Limestone, 8, 137.
Linga Balijas, 126.
Liquid measures, 134.
Litigation in the district, 203.
Local self-government, 210.
Lourdes of India, 250.
Lower Anicut, 51, 106, 138.
Lutheran Christians, 59.
Lutheran Mission, work of, 58, 59, 235; printing press of, 129; schools maintained by, 163, 259; churches of, 219, 231, 273.

M

Má, 135.
Macaulay, 60.
Mackenzie MSS., 37.
Mádhava Rao, Mr. V. P., 164; Rája Sir T., 220.
Madhurántaka, 22.
Madhuvanésvarasvámi at Nannilam, 239.
Madhyárjunam. See Tiruvadamarudúr.
Madras, 48, 51, 58, 117, 128, 161.
Madras Bank, 247.
Madukkúr, 11, 252.
Madura, Rájarája's coins in, 30; Singhalese conquest of, 31; Chóla conquest of, 32; Muhammadan kings of, 34, 35; Vijayanagar rule of, 36; Náyak dynasty of, 36, 38, 39, 40; Vittala, ruler of, 38; Patnúlkárans in, 55; Jesuits of, 56, 57; salt from, 197; litigation in, 203.
Madurai Víran, 68, 69.
Magadha, 16.
Magistrates, 204.
Mahádévapatnam, 225.
Mahámakham festival, 71, 155, 218, 238.
Mahéndragiri hill, 25.
Mahéndravarman I, 18.
Maissin, 263.
Malabar, 23.
Maládu, king of, 17.
Malay Archipelago, 23.
Malifattan, 243.
Malik Káfur, 33.
Malleson's *History of the French in India*, 44 notes, 286.
Mallotus philippinensis, 121.
Maltam, Paraiyan subdivision, 89.
Mammalai 226, 271.
Manaar, Gulf of, 126.
Mánábharanan, 25.
Manai sástram, 62.
Mánambu Chávadi, 203, 265, 274.
Manamélkudi, 141.
Mándai, 79 note.
Mango tree, 2, 9, 10.
Mangrove, 114.
Mánikya-Váchakar, 71.
Maniyagárs, 193 note.
Mánkoji, 47, 263.
Manmatha (Cupid), 230.
Mannai Kudi, 19.
Mannampandal, 229.
Mannárasamudram, 264.
Mannárgudi taluk, 225.
Mannárgudi town, Ramnad encroachments up to, 43; Jain temple at, 55; missionaries at, 59; temple at, 71; vows at, 72; religious factions at, 72; Pallis at, 83; weaving at, 118, 119; Sédans in, 120; metal vessels at, 126; pith from, 126; wood carving at, 127; shoes and scented water made at, 129; railway to, 145; vaccination at, 156; dispensary at, 157; college at, 165; subah headquarters at, 194; municipality at, 213; described, 226.
Mannáru Náyak, 267.
Manójiappachávadi, 119.
Manu-Chóla, 249.
Manuring, 97, 99, 100, 101–3, 128.
Máppilaikuppam, 239.
Marakkál, 134.
Marakkáyans, 60, 126, 129, 242, 281, 284.
Maráthas, rule the district, 41–45; pith-work of, 126; revenue system of, 167; inams granted by, 191; salt revenue under, 195; customs revenue under, 200; courts of, 202.
Maráthi, 55.
Maratturai, 79 note.
Maravakkádu, 253.
Maravans, 13, 193, 207.
Marco Polo, 33.
Margosa, 10, 68, 70, 128.
Máriamman, 68, 69.
Máriammankóvil, 69.
Marine deposits, 7.
Márkandéya, 232.
Markets, 132, 141, 212, 275.
Marriage customs and ceremonies, 73–75.
Marseilles, 131.
Martinique, 291.
Marunganádu Kallans, 84.

Marutvakudi, 216.
Maruvúr-pákkam, 257.
Mashtu uppu, 124.
Mat-making, 60, 125, 259, 261, 262.
Matham, 67.
Maths, 72, 218, 219.
Mauna Paradési, 219.
Maund, 133.
Mauritius, 132, 235.
Máyavaram taluk, 229.
Máyavaram town, mission at, 59; tulá feast at, 71; dyeing at, 120, 121, 122; vaccination at, 156; subah head-quarters at, 194; municipality at, 213; described, 231.
Mayilamman tank, 231.
Measures, 134.
Medical institutions, 157.
Medical school, 158.
Medicines, weights used for, 133.
Mélaiyúr, 258.
Mélakkárans, Tamil, 74, 76, 85, 86; Telugu, 70, 73, 74, 75, 77, 85, 86.
Mélattúr, 112, 210.
Mélavásal, 226.
Melia Azadirachta, 70.
Mélúr anicut, 48.
Memecylon edule, 115, 122.
Metal-work, 125.
Mica fans, 127.
Milaganúr Brihacharnams, 78, 80.
Milk, 116, 134.
Mill's history of India, 45, 53.
Minerals, 7.
Mínpisal, 141.
Mírán Sáhib, 61, 243.
Mirási tenure, 174.
Mission schools, 162, 163.
Mixing of crops, 100.
Mókásá villages, 191, 192.
Molaiyúr, 79 note.
Molasses, arrack made from, 199.
Money assessments, 177.
Monigar, 193, 194.
Monopoly (salt) system, 196.
Monson, Major, 290.
Moor, Mr. John, 256.
Morais, 107.
Morári Rao of Gooty, 47, 48.
Mordants, 121.
Morinda citrifolia, 122.
Mosques, 61, 243, 252, 275, 282.
Mottamfaisal settlement, 180–182, 183, 184, 190.
Mritangam, 127.
Mudaladi season, 91 note.
Mudalis, 81.
Mudi-konda-chóla-mandala, 35 note.
Mudikondán, 79 note.
Mudikondánár, 285.
Muhammad Ali, 47, 48, 49, 50, 167, 168.
Muhammadans, as shikáris, 12; invasion of south India by, 33; their customs, 60; tartans made for, 117; tape manufactured by, 119; mat-weaving by, 125, 262; pith-work of, 126; ropes made by, 128; scents and bangles made by, 129; literacy of, 160; opium consumed by, 199; numerical strength of, 221, 225, 252, 279.
Muhúrtam, 135.
Muktámbálpuram chattram, 264.
Mulla, 42.
Mullaiyár, 25.
Mullangudi, 185 note.
Mulliyapatnam, 198.
Mummudi-Chóla, 22 note.
Municipalities, 211–214.
Munnandiyán, 68.
Munro, Sir Hector, 242, 244; Sir Thomas, 180.
Munsifs, district, 203; village, 193, 194, 203.
Múppans, 12.
Murrel, 11.
Múrtimámbápuram, 39.
Musalmans. See Muhammadans.
Museum, at Batavia, 41; at Madras, 71, 117, 125, 236, 248, 272; at Tanjore, 93, 101.
Musical instruments, 127.
Musiri, 35.
Musukonda, 248.
Múttai, 134.
Muttam, 151.
Muttu Alagádiri, 40.
Muttupet, harbour at 3; port of, 4; darga at, 61; railway to, 144; fish-curing at, 198; special magistrate at, 204; union, 210; described, 281.
Muzaffar Jang, 46.
Mylapore, 56, 57.
Myrobalam, 121.
Mysore, 10, 21, 24, 40, 47, 120.

N

Náchiyárkóvil, 125, 221.
Nádiyamman, 252.
Nágai tree, 10, 115.
Nágapattanam. See Negapatam.
Nágas, the, 13, 14, 16, 17, 84, 243.
Nágésvara temple, 218.
Nagore, port of, 4; gypsum near, 8; plundered by Lally, 48; settlement of, 50, 244; darga at, 61; wax-printing at, 124; pearl and ruby trade of, 126; betel boxes, shoes and scents made at, 129; arecanut trade of, 131; included in Negapatam municipality, 213; described, 242.
Nagupatao, 37.
Nágúr Settlement, 242.
Nair fish, 11.
Nalankilli, 16.
Náligai, 134, 135.
Namasiváya Múrti, 232.
Nambi Bráhmans, 78.
Nána Sáhib, 44.
Nandalár, 285.
Nandan Sámbanár, 89.
Nandi, 260, 271, 277.

Nandivarman Pallavamalla, 19, 20.
Nángúr, 59, 257, 258.
Nannilam, taluk, 237; town, 140, 152, 203, 210, 238.
Napier, Lord, 166.
Napoleon, Buonaparte, 253.
Narasimhavarman I, 18.
Narasinga Cauvery river, 1.
Natarája temple, 230.
Natésa, image of, 283.
Nattamádis, 279.
Náttár, 285.
Náttukkóttai Chettis, 142, 221, 223, 231, 237, 257, 260.
Nattuvans, 86.
Natural divisions of the district, 2.
Navarátri festival, 218.
Navigation, on the Cauvery, 3; on other rivers, 139.
Nawáb of Arcot. See Arcot, Nawáb of.
Náyakkans, 83.
Náyaks, 36–41, 56, 193, 218.
Náyudus, 126.
Nazir Jang, 46, 47, 267.
Nedungádu, 285.
Negapatam taluk, 241.
Negapatam town, port of, 4, 5; erosion of the sea at, 7; meteorological observations at, 8; chief town of the Nágas, 14; subject to Vijayanagar, 37; Sévappa Náyak's treatment of the Portuguese at, 38; Portuguese settlement founded at, 41; seized by the Dutch, 41; former Jain shrine at, 55; Christian missions at, 56, 59; religious factions at, 72; Karaiyáns at, 86; Valaiyan headmen at 88; Executive Engineer at, 110; agricultural bank at, 112; emigration from, 112; chintz-stamping near, 123; artificial garlands made at, 127; tanning at, 128; railway workshops at, 129; trade of, 130; boats calling at, 132; canal from, 139; cyclones at, 149, 151, 153; vaccination at, 156; hospital at, 157; literacy of, 160; Wesleyan high school at, 166; Collector's former head-quarters at, 194; salt factory at, 196; zilla court formerly at, 202; sub-court at, 203; Assistant Superintendent of Police at, 208; market at, 212; municipality at, 212; described, 243.
Neidavásal, 196, 198.
Nellore, 10, 33, 203.
Nelson's *Madura District Manual*, 37, 53.
Némam, 264.
Newspaper, agricultural, 101.
Nicobar, islands, 25.
Nídámangalam, co-operative credit society at, 112; rice-mill at, 132; chattram girls' school at, 141; flood damages near, 153; union, 210; described, 228.
Nigamos, 243.
Nikarili-chóla-mandala, 35 note.
Nir náttu, 96.
Nirganti, 193.
Nityavinóda, 22 note.
Nókkans, 76, 87.
Nolambas, 23.
North Arcot district, 17, 21.
Núlár, 285.
Nuná, 100, 122.
Nuniz, 38.
Nut-crackers, 216.

O

Occupations, 116.
Ochre, yellow, 8.
Ocimum sanctum, 70.
Ódambókkiyár, 246.
Ódanavanésvara, 263.
Óddes, 127.
Odiyan tree (*Odina Wodier*), 69, 70, 74, 75, 88.
Oil, 128.
Olungu settlement, 176–180, 183, 184, 190.
Onions, 134, 262.
Ophthalmia, 156.
Opium, 199.
Orattanádu, devil worship at, 69; agricultural practices at, 100; wells at, 110; chattram and school at, 141; kával fees at, 206; described, 264.
Orissa, 23.
Orme's *History of Indostan*, 45, 53, 207.
Ottadan system of cultivation, 93, 95.
Oxalic acid, 124.

P

Pachaimalais, 271.
Padaiyáchis, 12, 83, 205, 207.
Paddina-pákkam, 257.
Paddy, 91-99, 103, 132, 133, 186, 200, 228.
Padi, 133.
Padugai lands, 100, 187, 189.
Pagoda, 133.
Pagoda fund, 142.
Painting, 126, 235, 274.
Pakkiri Takkál, 259.
Palace at Tanjore, 272.
Pálaiyúr, 79 note.
Palam, 133.
Palamcottah, 58.
Palavánéri, 78.
Palghat, 127, 128.
Páligai pots, 74, 75.
Palk Strait, 1.
Pallans, dress of the women of, 64; food of, 64; superstitions of, 66; cobra-worship of 70; marriage customs and ceremonies of, 73, 74, 75; funeral ceremonies of, 76, 77; described, 90; crime of, 207; numerical strength of, 283.
Pallavas, 17, 18, 19, 20, 32, 264.
Pallis, worship of, 70; marriage customs and ceremonies of, 73, 74; described, 82; as weavers, 120; as criminals, 205, 207; numerical strength of, 258.

Palmyra, fans, 127 ; trees, 10, 70, 199.
Pámbanár, 43.
Panam, 133.
Panchanadam. See Tiruvádi.
Pancháyats (caste), 80–90 *passim*.
Pandanallúr, 221.
Pandárams, 81.
Pandáravádai, 221.
Pandáravádai-Máppadagai, 79 note.
Pándya, Vellálans, 81.
Pándyas, origin of, 13 ; mentioned in Asóka's edicts, 14 ; wars of the Chólas with, 15 ; defeated by Karikál Chóla, 16 ; their relations with his successors, 17 ; their king marries a Chóla princess, 18 ; nominal feudatories of the Pallavas, 19 ; defeated by the Pallavas, 19 ; their relations with the Chálukyas, 19 ; their inscriptions, 20 note, 33, 226, 264, 275, 277 ; invade Ceylon, 20 note ; overrun the Chólas, 20 ; Áditya Chóla's victories over, 21 ; Rájarája's victories over, 23 ; rebellions among, 25 ; Rájádhirája's war against, 25 ; Víra Rájéndra Déva's victories over, 26, 27 ; Kulóttunga I suppresses a rebellion of, 29 ; their relations with the later Chólas, 30 ; re-assert their independence, 31 ; war of succession among, 31 ; subjection of the Chólas to, 32 ; their victory over the Hoysalas, 33 ; subdued by the Muhammadans, 34 ; their country reduced to a Chóla province, 35 note ; Achyuta Déva marries a princess of, 37 ; power of the later rulers, 37 ; their conflict with the Tanjore Náyaks, 39 ; Raghunátha Náyak marries a princess of, 39 ; temple built by, 264.
Pangu, 135, 174.
Panikkans, 90.
Pannaiyáls, 111.
Pápánádu Kallans, 84.
Pápanásam, 204, 210, 221.
Paper manufacture, 221.
Páppanachéri, 246.
Páppátti-ammál-kóvil, 275.
Paraiyans, dress of their women, 64 ; their food, 64 ; superstitions, 66 ; cobra-worship, 70 ; marriage customs and ceremonies, 73, 74, 75 ; funeral ceremonies, 76, 77 ; customs, 88 ; weaving, 120, 125 ; attendance at Tiruvadamarudúr festival, 223 ; connection with the Tiruválúr temple, 249 ; numerical strength of, 283.
Parakésari-varman, 21 note.
Parakkalakóttai, 252.
Parántaka I, 21, 264.
Parántaka II, 22.
Parasalúr, 232.
Parent-tongue, 55.
Parisus, 138.
Parry & Co., Messrs., 132.
Partridges, 11.
Párvati, 231.
Pasture, 116.
Patang, 121.
Pathak system, 170, 171.
Pathakam, 170.
Patnúli, 55.
Patnúlkárans, 55, 117, 118, 120, 217, 237.
Pattanattu Pillai, 257.
Pattu Malavaráyar, 253.
Pattukkóttai taluk, 251.
Pattukkóttai town, marine deposits near, 7 ; inscription at, 43 ; English garrison captured by Haidar at, 50 ; proposal for water-supply to, 109 ; metalled roads near, 137 ; railway to, 144 ; head-quarters of a subah, 194 ; union, 210 ; described, 252.
Pávu, 134.
Pearls, 126.
Péchi, 68.
Pegu, 248.
Penang, 117, 130.
Pennár river, 15.
Penukonda, 39, 243.
People, the, 54–90.
Péralam, 200, 239.
Pereira, Francisco, 288.
Periplus Maris Erythræi, 14, 257.
Periya Puránam, 18, 147, 248, 249, 258, 263.
Periyamélam, 86.
Periyaváykkál, 35.
Permanent settlement, 171.
Pernon Bayal & Co., Messrs., 132.
Pertab Singh. See Pratáp Singh.
Perumagalúr, 253.
Perumálkóvil, 229.
Perumálkóvil surplus, 105.
Perunarkilli, 17.
Peruválandán, 228.
Pidári, 68.
Pig, 11, 114.
Pillaiyár, 74.
Pillaiyárpatti quarry, railway to, 142, 145.
Pinnai oil, 128.
Pír Muhammad Shah Khádiri, 275.
Pisánam paddy, 91, 93.
Pisánattúr, 261.
Pista káy, 121.
Pitámbaram, 117.
Pith work, 126.
Plantains, 100.
Plütschau, Heinrich, 57, 235.
Podi, 134.
Point Calimere. See Calimere, Point.
Police, 207.
Police fund, 191.
Pondicherry, 56, 57, 130.
Ponies, 11.
Ponnéri Mudalis, 81.
Poor-house at Negapatam, 246.
Poppy heads, 199.
Population, 54.
Pork, 64.
Porter, Mr. W. A., 164 ; hall named after 220.
Portia trees, 10, 70.
Porto Novo, 41, 50, 149.

Ports, 4, 200.
Portuguese, 38, 41, 56, 244.
Post offices, 145.
Pratáp Singh, 44–47, 52, 168, 191, 228, 267, 273, 289.
Prathamasákha Bráhmans, 78, 238.
Pressier, 58.
Prices in certain years, 173.
Prince of Wales' Medical school at Tanjore, 158.
Printing, 129.
Prithivípati I, Ganga king, 20 note, 223.
Ptolemy 14, 243, 257, 282.
Public health, 154.
Pudu Ávadaiyárkóvil, 252.
Pudukkóttai State, 197, 205.
Púkulam, 151.
Pulavanattam, 120.
Pulikésin (Chálukya), 26.
Pulikésin II (Chálukya), 19.
Pulses, 131.
Puludikár paddy, 95.
Puludi náttu cultivation, 92, 93 note, 96.
Pumpkins, 100.
Punal Nádu, 14, 149.
Púndamalli Mudalis, 81.
Púndi, 132.
Puppet shows, 66.
Puraiyár, 59, 233, 235.
Puravachéri, 123.
Púrna Chandródaya printing press, 129.
Pushyam festival, 223.
Púvarasu tree, 10.

Q

Quail, 11.
Quartz near Vallam, 7.
Quilon, 23, 24.

R

Rádámangalam, 79 note.
Raghunátha Náyak, 39.
Ragi, 64, 99, 100, 103, 187.
Railways, 142.
Rainfall, 146.
Ráj hospital, 157.
Rája Mirásidár hospital, 141, 158.
Rájádhirája I, 25, 30, 226.
Rájádhirája II, 31.
Rájáditya, 22.
Rájagiri, 221.
Rájagópála Perumál temple, 226.
Rajahmundry, 23, 27.
Rájakésari-varman, 21, 22.
Rájámadam, 141.
Rájamahéndra, 26.
Rájarája (Chálukya), 28.
Rájarája I, 'Leyden grant' of, 16; reign of, 22–24; Vimaláditya appointed king of Rajahmundry by, 27; his relations with the Pándyas, 30; and Ceylon, 31; his inscriptions, 248, 249, 259; capital, 266; temple, 269; and tank, 271.
Rájarája II, 31.
Rájarája III, 32.
Rájarája-mandalam, 35, note.
Rájarája-pándi-nádu, 30.
Rája's chattrams, 140.
Rájásraya, 22 note.
Rájasúya yága, 17.
Rájéndra Chóla I, 25, 30, 249, 266.
Rájéndra Chóla II, 26, 28.
Rájéndra Chóla III, 32.
Rakshá-bandhanam, 66.
Ralli Bros., Messrs., 132.
Ráma, 283, 284.
Ráma Rája, 38.
Rámasvámi temple, 218.
Rámáyana, frescoes of events in, 218.
Rámayyangár, Mr. V., 182, 190.
Ráméswaram, 32, 34, 39, 141, 284.
Ramnad, 43, 49.
Ranga, of Vijayanagar, 40.
Rangáris, 123.
Rangoon, 130.
Ránis of Tanjore, 275.
Ráshíd-ud-dín, 243.
Ráshtrakútas of Málkhéd, 20, 22.
Ráttal, 133.
Rattan baskets, 259.
Ravivarman, 34.
Rávutans, 221.
Rázus, 126, 127.
Registration, 203.
Religions, 55.
Religious life, 67.
Renting system, 171–173.
Residency at Tanjore, 274, 280.
Revenue Settlement. See Survey and Settlement.
Revenue suits, 203.
Rice, 64, 200.
Rice-mills, 132.
Rivers, 3.
Roads, 137.
Roman Catholics, 55, 56, 219, 231, 235, 273.
Ropes, 128.
Rous' compilation of Tanjore papers, 42, 53.
Rubies, 126.
Rudradáman, 18 note.

S

Sacrifices to village deities, 68.
Sadanganpádi, 236.
Saffron, 121, 122.
Sahoojee. See Saiyáji.
Saint Joseph's College, 247, 248.
Saint Peter's, Church, 273; College, 59, 164.
Saiyáji, 44, 45, 255, 286, 287, 288, 289.
Saiyid, 44, 45.
Saiyid Khán, 286.
Sakkarakottam, 29.
Sakkarápalli, 125, 262.
Salem district, 21, 35 note, 128.

Sáliyans, 120.
Salt, 134, 195, 253, 291.
Saltpetre, 198.
Sáluva Náyak, 38.
Sáluva-Samgama Dévamahárája, 36.
Sáluvanáyakkanpatnam, 253.
Sáluvas, 36.
Sámá Sástri, 274.
Samayapuram, 10.
Sambá, paddy and season, 91–99.
Sámbán, Paraiyan subdivision, 89.
Sandstones, 7, 8.
Sanitation, 157.
Sankarácharya, 218.
Sankatírtha, 250.
Sanskrit schools, 162.
Saptasthalam or *saptastánam* ceremony, 71, 277.
Sarabha Sástri, 220.
Sarabhéndrarájanpatnam, 253.
Sarabhóji, first ruler of that name, 44; second ruler of that name: accession of, 51; abdication of, 52; Schwartz appointed guardian of, 58; charities of, 158, 278; memorial tower built by, 253; gun given by the E.I.Co. to, 272; visits Schwartz, 272; statue of, 272; books collected by, 273.
Sáranda, 127.
Sárangapáni temple, 217.
Sárapallam, 270.
Sarvamányam tenure, 192.
Sáttangudi, 56.
Satyamangalam, 78.
Satyáshádа *sútram*, 78.
Savái Sháhji, 44.
Sáyávanam, 258.
Scenery of the district, 5.
Scents, 129, 133 note.
Schultz, 58.
Schwartz, Christian Frederick, on the period of Venkáji's rule, 44; his estimate of Tulsáji, 52; career of, 58; his views on caste, 60; his account of the 178–183 famine, 148; school opened by, 164; courts instituted on the representations of, 202; his church at Tanjore, 272; tombs of, 273.
Schwartz grant, 164.
Scott's *Deccan*, 42.
Screw-pine mats, 125.
Sea-borne trade, 130.
Sea customs, 200.
Sea-ports, 4.
Seasons, 91.
Second crops, 99, 188.
Sédanipuram, 238.
Sédans, 120.
Seer, fish, 11; weight, 133.
Selai, 115.
Sembálai paddy, 95.
Sendalai, 20 note, 264.
Sender Bandi, 33.
Séngálipuram, 79 note.
Sengamaldás, 41.
Séniyans, 120.
Séppanéri reservoir, 38.
Séshayya Library, 220.
Séshayya Sástri, Sir A., 80, 217, 220.
Sessions Court, 204.
Settlement. See Survey and Settlement.
Sétubhávachattram, 198, 253.
Sévappa Náyak, 38, 266.
Sewell's *A Forgotten Empire*, 53; *Lists of Antiquities*, 53.
Sháhji, father of Venkáji, 41; son of Venkáji, 43, 253.
Shánáns, 199.
Shape and boundaries of district, 1.
Sheep, 11, 116, 130.
Sheik Allá-ud-dín Sáhib Ándavar, 252.
Sheik Davud, 282.
Sherring's *History of Protestant Missions in India*, 58 note.
Shéttu náttu, 96.
Shikáris, 12.
Shiyáli subah, 50.
Shiyáli taluk, 254.
Shiyáli town, game near, 11; its mission, 59; agricultural bank, 112; mats, 125; clay idols, 127; rainfall, 147, 151; union, 210; described, 258.
Shoe-making, 129, 222.
Shorthand, school for, 163.
Shrótriyam villages, 192.
Sidduji, 44, 286, 287.
Sikkil, 123, 124, 241.
Silappadigáram, 13 note.
Silk, weaving, 117; dyeing, 120; manufactures, 130.
Silk and cotton, weaving of, 118.
Silt of the Cauvery, 101.
Silver vessels, 126.
Simhavishnu, 18.
Singapore, 130, 246, 291.
Singhalese, 25, 31, 32.
Siruttonda, 239, 259.
Sittákkádu, 81.
Sittákkáttu Vellálans, 81.
Siva, 231.
Siva Rao, 170.
Sivaganga, tank at Tanjore, 38, 271; zamindari, 43, 49.
Sivaji, brother of Venkáji, 41, 42; son of Sarabhóji, 52, 157, 273.
Sivapádasékhara, 22 note.
Skánda Purána, 232.
Skin affections, 156.
Small-pox, 155.
Smith, Captain Joseph, 256, 263; General, 49.
Snakes, 12, 70.
Snipe, 11.
Snuff-boxes, of gold, 126.
Social life, 72.
Société des Missions Étrangères, 56.
Societies, scientific and literary, 163.
Society for the Promotion of Christian Knowledge, 58; Propagation of the Gospel, 59, 165, 258, 273, 274.
Soda, 8.
Soils of the district, 5, 187.

Sómúr, 21.
Sórrutturai, 263.
South Arcot district, 10, 17, 76, 197.
South Indian Gods, by Ziegenbalg, 57.
South Indian Inscriptions, 270, 271.
South Indian Railway, 129, 142, 144, 145.
Span, 134.
Spectacles, 126.
Spring's *Manual on Railed Roads*, 143.
Srinivasa Ayyar, Mr. R. V., 164.
Srírangam, 32, 33, 34, 36, 39, 103, 155.
Srívallabha, 27.
Sríyánjiam, 239.
Stamps, 201.
Stokes, Sir Henry, 143, 144.
Stone, 8, 126.
Straits Settlements, emigration to, 112, 113, 247, 291; export of cattle, 117; chintz, 123; jewellery, 126; betel boxes and scents, 129; and salt, 197; trade of Negapatam with, 130, 131.
Subahs, 50, 194.
Sub-magistrates, 204.
Subordinate Judges, 203.
Subrahmanya, temple to, 221, 242, 260, 271.
Subrahmanya Ayyar, Patnam, 278.
Subsidiary jails, 209.
Suchíndram, 21.
Sugarcane, 99.
Sujaná Bái, 44.
Sulundukkárans, 88.
Sumai, 134, 135.
Sumatra, 23 note.
Sun, adoration of god by, 218.
Sundaramúrti, 71.
Sundaranádu Kallans, 84.
Sundara-Pándya, 25.
Sundara Pándya I (Jatávarman), 33.
Sundara Pándya I (Máravarman), 32.
Sundara Pándya II (Jatávarman), 33.
Superstitions, 66.
Survey and Settlement, in Chóla times, 30, 34; of 1827–30, 181; of 1889–92, 185–191.
Svámimalai, 120, 210, 221.
Swámi work, 125.
Sweet juice, tapping of, 199.

T

Tadigaipadi, 23.
Tagara seeds, 121.
Tagattúr, 69.
Tahsildars, 204.
Takkólam, 22.
Táladi season, 91 note.
Talaináyar forest reserve, 114.
Talaiyáris, 87, 192, 193, 194, 208.
Talakád, 23.
Táli, 74, 75.
Talikóta, battle of, 39.
Talismans, 66.
Taluk boards, 210.
Taluks and chief towns, 1.
Tamarind, 9, 10, 121, 133.
Tambikki-Mallavan-kóttai, 196, 253.
Tambirán, 82, 230, 239.
Tambrapáni, 14.
Tamburu, 127.
Tamil, 55.
Tándavankulam, 139.
Tangalán, Paraiyan subdivision, 89.
Tangor, 37.
Tanjan, 2.
Tanjávúr. See Tanjore.
Tanjávúr Sarittirai, 53.
Tanjore taluk, 261.
Tanjore town, etymology of the name, 2; sandstones near, 8; cattle-breeding at, 10; Chóla capital, 14, 22; temple at, 24, 30, 71; capital removed from, 25; burnt by the Pándyas, 32; inscriptions at, 36, 37, 38, 39; besieged by Lally, 48; and by General Smith, 49, 50; Patnúlkárans in, 55, 120; spread of Christianity in, 56, 58; Lutheran and S.P.G. missions at, 59; darga at, 61; agricultural and industrial institution at, 93, 101; manures used near, 99; Executive Engineer at, 110; its agricultural bank, 112; co-operative credit society, 112; forest reserves, 114; weaving, 117, 118, 119; dyeing, 120, 122; gold snuff boxes, 126; crystal-work, 126; painting and pith work, 126; artificial garlands and musical instruments, 127; wood carving and moulding, 127; cotton ropes, 128; bangles, shoes and scents, 129; printing presses, 129; ryots' trading methods, 132; flood damages in, 151, 153; vaccination at, 156; elephantiasis in, 156, its hospital and medical school, 157, 158; literacy, 160; training school, 163; college, 164; Collector's head-quarters at, 194; arrack warehouse at, 199; District Court at, 202; sub-court at, 203; registrar at, 203; Police Superintendent at, 208; District Jail at, 208; municipality at, 211; described, 265.
Tank irrigation, 110.
Tanning, 128, 247.
Tape, 119.
Tarangambádi. See Tranquebar.
Tattáttimúlai, 79 note.
Tattooing, 64.
Teak, 131.
Teal, 11, 12.
Tédiyúr, 79 note.
Telegraph offices, 145.
Telegraphy, school for, 163.
Telugu, 55.
Temperature of the district, 8.
Temples, 39, 41, 71, 89, 226; at Kumbakónam, 217; Tiruvadamarudúr and Tiruvalanjuli, 223; Mannárgudi, 226; Tiruválúr, 248, 249; Tanjore, 269; and Tiruvádi, 277.
Tengalai Bráhmans, 78.
Tengalai-Vadagalai disputes, 72.
Terkitti Pallans, 90.
Terkittinádu Kallans, 84.

Terminalia Chebula, 121, 129.
Thespesia populnea, 70.
Thomas, Mr. H. S., 143, 158.
Tillaistánam, 20 note, 277 note.
Tillaivilágam, 283.
Tillanáyaka Tambiran, 222.
Time, methods of finding, 135.
Timmakkudi, 120.
Tinnevelly, 34, 197.
Tipparájapuram, 79 note.
Tipu Sultan, 51, 60.
Tiru-ambamahálam, 237.
Tiruchanampúndi, 264.
Tiruchankáttángudi, 239.
Tiruchatturai, 263, 277 note.
Tiruchirai, 216.
Tirugnána Sambandhar, 19, 71, 240, 254, 258.
Tirukkadaiyúr, 232.
Tirukkalikkunram, 21.
Tirukkandiyúr, 277 note.
Tirukkáttuppalli, 32, 50, 268, 275.
Tirukkuvalai, 241.
Tirumailádi, 259.
Tirumakkóttai, 228.
Tirumala, 36, 39, 40, 68.
Tirumalarájanár, 285.
Tirumalavádi, 277.
Tirumangai Álvár, 257, 259.
Tirumangalakudi, 222.
Tirumechiyúr, 240.
Tirumulaippál festival, 258.
Tirumulavásal, 3, 4, 5, 114, 132, 139, 259.
Tirunagari, 257, 259.
Tirupati, 217.
Tiruppagalúr *math*, 239, 249.
Tiruppákadal tank, 227.
Tiruppalátturai, 36.
Tiruppanandál *math*, 219, 222, 230.
Tiruppantirutti, 263, 277 note.
Tiruppayanam, 277 note, 279.
Tiruppirambiyam, 20 note, 222.
Tiruppuvanam, 119.
Tirutálam-udaiyár, 258.
Tirutturaippúndi, taluk, 281; town, 99, 145, 210, 281, 283.
Tiruvadamarudúr, 71, 210, 222, 223.
Tiruvadi (South Arcot district), 34 note.
Tiruvádi, inscription at, 29; subah of, 50, 194; cattle worship at, 70; its *sapta-stánam* ceremony, 71; wood-carving, 127; builders, 129; Sanskrit high school, 141; proposed railway, 144; district munsif, 203; union, 210; described, 276.
Tiruváduturai, 10, 127, 223, 231, 232.
Tiruvaiyáru. See Tiruvádi.
Tiruvalanjuli, 223.
Tiruvallam, 21.
Tiruválúr, its cattle fair, 10; temple, 71; scented water industry, 129; rice-mill, 132; heavy rainfall, 152; district munsif, 203; and union, 210, municipality proposed for, 214; its connection with Kóiltirumálam, 237; described, 248.
Tiruvannámalai, 10, 38.
Tiruvédikudi, 263, 277 note.
Tiruvéndipuram, 32 note.
Tiruvenkádu, 259.
Tiruvenkáttu-nangai, 259.
Tiruvilandúr, 231.
Tiruvilimalalai, 240.
Tiruvónamangalam, 217.
Tívukóttai. See Devicotta.
Tobacco, 99, 100, 114, 130.
Toddy, 198, 199.
Tombans, 12.
Tondaimán Illaindiraiyan, 17.
Tondaimandalam, 17, 18, 21, 22, 31, 33, 35, 81.
Topes, 10, 189.
Tópputturai, 3, 4, 5, 130, 145, 284.
Trade, 15, 130; at, Adirámpatnam, 251; Káraikkál, 291; Muttupet, 281; Negapatam, 245; Orattanádu, 265; Shiyáli, 259, Tirumulavásal, 259; Tópputturai, 284; and Vallam, 280.
Training schools, 163
Tranquebar, port of, 4, 5; erosion of the sea at, 7; acquired by the Danish E.I. Co., 41; its Catholic mission, 56; Protestant mission, 57, 59; mat-weaving, 125; tanning, 128; and printing presses, 129; boats calling at, 132; metalled roads at, 137; canal from, 139, 150; house for travellers at, 140; proposed railway to, 144, 145; cyclones at, 149, 151; salubrity of, 154; training school at, 163; Collector's former head-quarters at, 194; salt factory at, 196, 197; fish-curing at, 198; zilla court formerly at, 202; union, 210; municipality proposed for, 214; described, 232.
Tranquebar-Tirumulavásal canal, 150, 234.
Transit duties by land, 199.
Transplantation of paddy, 95–99.
Travancore, 29, 30, 37, 38.
Travellers' bungalows, 140, 141.
Treaties between the English and Tanjore, 51.
Tree revenue, 189.
Tree-tax system, 189.
Tree worship, 70.
Trichinopoly, buffaloes of, 10; Pándyan grant at, 20 note; Chóla and Muhammadan princes at, 34, 35; Chóla inscriptions near, 36, 266; exchanged for Vallam, 38; Tanjore Náyaks' rule extended to, 39; seized by Chanda Sáhib, 43; struggle between the French and English at, 47; spread of Christianity in, 58; bifurcation of the Cauvery near, 103; tanning at, 117; cigars from, 131; Tanjore students in colleges at, 161; salt supplied to, 197.
Tugili, 119.
Tukkóji, 44
Tulá feast at Máyavaram, 71, 231.
Tuládhára, 21.
Tulasi plant, 70.
Tulsáji, 49, 51, 58, 168, 169, 191, 225.

Tulukkanvayal, 253
Tuluva dynasty, 36.
Tuluva Vellálans, 81.
Tungabhadra river, 27, 29, 35.
Tuppukúli, 204, 206.
Túttukkudi, 79 note.
Tyága Aiyar, 278.
Type-writing school, 163.

U

Udaiyáns, 83.
Udaiyár dynasty, 277.
Udayendiram grants, 21.
Udu system of cultivation, 93.
Ujjain, 16 note.
Ukkal, 22 note.
Ulakáttál, 68.
Ullár channel, 103.
Ullikkóttai, 226.
Unaided schools, 162.
Unions, 210.
Upland tracts of the district, 2, 5, 6, 9.
Uppanár river, 3, 139, 259.
Upper Anicut, 104, 105, 151.
Uppili-appankóvil, 217.
Urai, 134.
Uraiyúr, 14, 18, 32, 266.
Urvalarnáttu Vellálans, 81.
Uttattúr, 81.
Uttukkáttu Vellálans, 81.
Uyyakkondán channel, 34.

V

Vaccination, 155.
Vadagalai Bráhmans, 78.
Vadama Bráhmans, 78.
Vadamalainádu Kallans, 84.
Vadavagudi surplus, 105.
Vadavár channel, 109, 213.
Vágai, 115.
Vaidísvarankóyil, 71, 72, 260.
Vaidyanátha Aiyar, Mahá, 278.
Vajra, 16.
Vajra tirtham, 280.
Valagu vattu, 11.
Valaiyans, as shikáris, 12; their food, 64; women's dress, 64; superstitions, 66; devil-worship, 69; cobra-worship, 70; earth-worship, 70; marriage customs and ceremonies, 73; and funeral ceremonies, 76, 77; described, 87; as criminals, 207; admitted to the Tanjore temple, 271.
Valangimán, 203, 204, 210, 224.
Vallabhas, 27.
Vallam, tableland of, 3, 10; stones of, 7; minerals near, 8; salubrity of, 9, 154; exchanged for Trichinopoly, 38; taken by the Musalmans, 40; seized and garrisoned by the Madura king, 40; taken by General Smith, 49; agricultural practices at, 99, 100; crystal-work at, 126; ropes made in, 128; cotton grown near, 130; ryots' trading methods in, 132; quarries near, 137; Collector's residence at, 194; union, 210; described, 279.
Vallambans, 280.
Valuvúr, 229.
Vanagiri, 198.
Vanaji Panditar, Srí, 4?, 253.
Vanchitalai leaves, 123.
Vániyans, 128.
Vánjiár, 28?.
Vanníyans, 82.
Varagu, 64, 99, 100, 103, 187.
Varaguna Pándya, 20 note, 223.
Váram, 111, 172, 177.
Vattam, 194.
Vattangi, 1?1.
Váttima Bráhmans, 78–79, 229, 230.
Vayirágaram, 29.
Váykkárans, Pallan subdivision, 90.
Védans, 14, 88.
Védáranniyam, salt-swamp, 3, 195, 197; canal to, 139, 282; proposed railway and road to, 145, 283; salt factory at, 196; union, 210; described, 284.
Védic school at Tiruvádi, 278.
Vegetables, 133.
Vélakkurichi, 239.
Vélanándu, 31 note.
Vélánganni, 4, 56, 246, 250.
Véli, 34, 135.
Velipálaiyam, 124, 245.
Vellálans, Christian converts among, 60; their houses, 62; cobra-worship, 70; and marriage customs and ceremonies, 73, 74; described, 81; chintz-stamping by, 123; in the Dharmapuram *math*, 230; numerical strength of, 265.
Vellalárkóvil, 229.
Vellár river, 15, 139, 246.
Vellore, 39, 209.
Vémbádam bark, 122.
Vengi, 19, 23, 26, 27, 28, 29, 30, 31 note.
Venkáji, 41–44, 183, 262.
Venkatapati, 39.
Vennár river, 57, 106, 153, 275.
Vennár-Vettár regulators, 106.
Vennil battle of, 16.
Ventilago madraspatana, 122.
Véttangudi forest reserve, 114.
Vettár river, 57.
Vettiyán, 193, 194.
Vijaya Nripatunga Vikramavarman, 20.
Vijaya Rághava Náyak, 40, 41, 267.
Vijaya Raghunátha Náyak, 43.
Vijaya-rájéndra-mandala, 35 note.
Vijayáditya VII, 28.
Vijayálaya, 20.
Vijayanagar, empire, 34, 35; inscriptions, 264, 266, 273, 275, 277.
Vikrama Chóla, 30, 31, 222, 249, 264.
Vikrama-chóla mandala, 35 note.
Vikrama Chóla-Pándya, 30 note.
Vikramáditya II, 20.
Vikramáditya VI, 27, 28, 29.
Viliya Bráhmans, 78, 240.
Village assemblies (committees) in Chola days, 35.
Village deities, 58, 68.

Village establishment, 193.
Village magistrates, 204.
Village munsif, 193, 203.
Village rent settlement, 174.
Villages, 61.
Vimaláditya, 23, 27, 277.
Vinádi, 135.
Vináyagateru, 4, 224.
Viper, chain, 12.
Vipera Russellii, 12.
Víra Pándya, 22.
Víra Rájéndra Déva, 26, 29, 30.
Víra Rámanátha Déva, 33.
Víra Sómésvara, 32 note, 33.
Vírakéralan, 25.
Vírakésarin, 27.
Virúpáksha, 36.
Visanganádu Kallans, 84.
Vishnupuram, 79 note.
Viss, 133.
Visvanátha Náyak of Madura, 38.
Vital statistics, 156.
Vittala, Vijayanagar prince, 38, 223, 264.
Volkart Bros., Messrs., 132.
Vows, 71, 219, 221, 227, 241, 243, 252
Vriddhachalam, 39.

W

Wages, 111.
Wallace, Mr., 171, 190, 194.
Water, worship of, 70.
Water-supply schemes, 156, 213, 220, 246, 274.
Wax-printing, 124.
Weaving, methods and chief centres of, 117–125; in the district jail, 209; at Svámimalai, 221; Tirumangalakudi, 222; Mannárgudi, 227; Ammayappan, 237; Negapatam, 246; and Tanjore, 274.
Weights and measures, 133.
Weld, Mr. M. R., 12.
Well irrigation, 110.
Wesleyan Mission, 59, 166, 228.
Wet land, settlement of, 168–183, 187, 188.
Wiedebrock, 58.
Wild animals, 11.
Wilks' *History of Mysore*, 44, 53, 217, 244.
Wind velocity in the district, 8, 9.
Wood-carving, 127.
Workshops, Railway, at Negapatam, 129.

X

Xavier, St. Francis, 56.

Y

Yamunábáyi, 228.
Yélúr Vellálans, 81.
Yule's *Marco Polo*, 248.

Z

Zamindaris, 192.
Zenana teachers, 59.
Ziegenbalg, Bartholamaüs, 57, 58, 235.
Zilla Court, 202.
Zilla Judge, 217.
Zilladars, 202.
Zalfakar Khán, 42.